

FORTIETH
ANNUAL REPORT

OF THE

AMERICAN BOARD OF COMMISSIONERS

FOR

FOREIGN MISSIONS..

1 8 4 9.

BOSTON:
PRESS OF T. R. MARVIN, 24 CONGRESS STREET.
1849.

R E P O R T

OF THE

AMERICAN BOARD OF COMMISSIONERS

FOR

FOREIGN MISSIONS,

PRESENTED AT THE

FORTIETH ANNUAL MEETING,

HELD IN

PITTSFIELD, MASSACHUSETTS,

Sept. 11—14, 1849.



B O S T O N :

PRESS OF T. R. MARVIN, 24 CONGRESS STREET.

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MEMBERS OF THE BOARD.

CORPORATE MEMBERS.

[The names under each State are arranged according to the time of election.]

*Time of
Election.*

Maine.

- 1832. ENOCH POND, D. D., Professor in the Theological Seminary at Bangor.
- 1836. LEVI CUTTER, Esq., Portland.
- 1838. BENJAMIN TAPPAN, D. D., Augusta.
- 1838. Rev. JOHN W. ELLINGWOOD, Bath.
- 1842. WILLIAM T. DWIGHT, D. D., Portland.
- 1845. ASA CUMMINGS, D. D., Portland.

New Hampshire.

- 1832. NATHAN LORD, D. D., President of Dartmouth College, Hanover.
- 1840. Hon. EDMUND PARKER, Nashua.
- 1840. ZEDEKIAH S. BARSTOW, D. D., Keene.
- 1842. Rev. JOHN WOODS, Newport.
- 1842. Rev. ARCHIBALD BURGESS, Hancock.
- 1842. Rev. JOHN K. YOUNG, Meredith Bridge.

Vermont.

- 1838. JOHN WHEELER, D. D., Burlington.
- 1838. Rev. CHARLES WALKER, Pittsford.
- 1839. Rev. SILAS AIKEN, Rutland.
- 1840. WILLIAM PAGE, Esq., Rutland.
- 1842. ERASTUS FAIRBANKS, Esq., St. Johnsbury.
- 1842. BENJAMIN LABAREE, D. D., President of the College, Middlebury.
- 1842. Rev. JOSEPH STEELE, Castleton.

Massachusetts.

- 1819. LEONARD WOODS, D. D., Andover.
- 1820. WILLIAM ALLEN, D. D., Northampton.
- 1821. JOSHUA BATES, D. D., Dudley.
- 1823. HEMAN HUMPHREY, D. D., Pittsfield.
- 1826. Hon. LEWIS STRONG, Northampton.
- 1826. JUSTIN EDWARDS, D. D., Andover.
- 1827. JOHN TAPPAN, Esq., Boston.
- 1828. HENRY HILL, Esq., Boston.
- 1832. Hon. SAMUEL T. ARMSTRONG, Boston.
- 1832. RUFUS ANDERSON, D. D., Boston.
- 1832. Rev. DAVID GREENE, Westborough.
- 1832. CHARLES STODDARD, Esq., Boston.
- 1834. Rev. SYLVESTER HOLMES, New Bedford.
- 1835. DANIEL NOYES, Esq., Boston.
- 1837. NEHEMIAH ADAMS, D. D., Boston.
- 1838. THOMAS SNELL, D. D., North Brookfield.
- 1838. SAMUEL FLETCHER, Esq., Andover.
- 1838. Rev. AARON WARNER, Professor in the College, Amherst.
- 1838. MARK HOPKINS, D. D., President of Williams College, Williamstown.
- 1839. BELA B. EDWARDS, D. D., Professor in the Theological Seminary, Andover.
- 1840. DANIEL DANA, D. D., Newburyport.
- 1840. WILLIAM JENKS, D. D., Boston.
- 1840. ALFRED ELY, D. D., Monson.
- 1840. Rev. HORATIO BARDWELL, Oxford.

- 1840. Hon. DAVID MACK, Amherst.
- 1840. EBENEZER ALDEN, M. D., Randolph.
- 1840. WILLARD CHILD, D. D., Lowell.
- 1842. RICHARD S. STORRS, D. D., Braintree.
- 1842. EBENEZER BURGESS, D. D., Dedham.
- 1842. JOHN NELSON, D. D., Leicester.
- 1842. Hon. ALFRED D. FOSTER, Worcester.
- 1842. Hon. SAMUEL WILLISTON, Easthampton.
- 1843. SWAN LYMAN POMROY, D. D., Boston.
- 1843. WILLIAM W. STONE, Esq., Boston.
- 1843. Rev. DAVID L. OGDEN, Marlborough.
- 1843. Rev. SELAH B. TREAT, Boston.
- 1845. Hon. WILLIAM J. HUBBARD, Boston.
- 1845. Hon. LINUS CHILD, Lowell.
- 1845. Rev. HENRY B. HOOKER, Falmouth.
- 1847. SAMUEL M. WORCESTER, D. D., Salem.
- 1848. ANDREW W. PORTER, Esq., Monson.
- 1848. Hon. SAMUEL H. WALLEY, Jr., Roxbury.
- 1849. Rev. AUGUSTUS C. THOMPSON, Roxbury.

Rhode Island.

- 1846. Rev. THOMAS SHEPARD, Bristol.

Connecticut.

- 1810. CALVIN CHAPIN, D. D., Wethersfield.
- 1817. JEREMIAH DAY, D. D., LL. D., New Haven.
- 1823. BENNET TYLER, D. D., Professor in the East Windsor Theological Institute.
- 1832. NOAH PORTER, D. D., Farmington.
- 1836. THOMAS S. WILLIAMS, LL. D., Hartford.
- 1838. JOEL HAWES, D. D., Hartford.
- 1838. MARK TUCKER, D. D., Wethersfield.
- 1838. Hon. THOMAS W. WILLIAMS, New London.
- 1838. Hon. JOSEPH RUSSELL, Milford.
- 1840. Hon. SETH TERRY, Hartford.
- 1840. EDWARD W. HOOKER, D. D., South Windsor.
- 1840. Hon. CHARLES W. ROCKWELL, Norwich.
- 1840. JOHN T. NORTON, Esq., Farmington.
- 1842. CHAUNCEY A. GOODRICH, D. D., Professor in Yale College, New Haven.
- 1842. ALVAN BOND, D. D., Norwich.
- 1842. LEONARD BACON, D. D., New Haven.
- 1842. HENRY WHITE, Esq., New Haven.
- 1843. JOEL H. LINSLEY, D. D., Greenwich.
- 1848. NATHANIEL O. KELLOGG, Esq., Vernon.

New York.

- 1812. ELIPHALET NOTT, D. D., Schenectady.
- 1812. HENRY DAVIS, D. D., Clinton.
- 1823. S. V. S. WILDER, Esq., New York city.
- 1824. DAVID PORTER, D. D., Catskill.
- 1824. PHILIP MILLEDOLER, D. D., New York city.
- 1824. GARDINER SPRING, D. D., New York city.
- 1826. NATHANIEL W. HOWELL, LL. D., Canandaigua.
- 1826. THOMAS DE WITT, D. D., New York city.
- 1826. NATHAN S. S. BEMAN, D. D., Troy.
- 1826. THOMAS MCAULEY, D. D., LL. D., New York city.
- 1826. THEODORE FRELINGHUYSEN, LL. D., Chancellor of the University, New York city.
- 1834. JAMES M. MATTHEWS, D. D., New York city.
- 1836. Rev. HENRY DWIGHT, Geneva.
- 1838. ISAAC FERRIS, D. D., New York city.
- 1838. THOMAS H. SKINNER, D. D., Prof. in Union Theol. Seminary, New York city.
- 1838. HENRY WHITE, D. D., Prof. in Union Theological Seminary, New York city.
- 1838. D. W. C. OLYPHANT, Esq., New York city.
- 1838. RICHARD T. HAINES, Esq., New York city.
- 1838. WILLIAM W. CHESTER, Esq., New York city.
- 1838. PELATIAH PERIT, Esq., New York city.
- 1838. ELISHA YALE, D. D., Kingsboro'.
- 1839. ELIPHALET WICKES, Esq., Troy.
- 1839. WILLIAM B. SPRAGUE, D. D., Albany.
- 1840. REUBEN H. WALWORTH, LL. D., Saratoga Springs.
- 1840. DIEDRICH WILLERS, D. D., Fayette, Seneca County.
- 1840. ANSON G. PHELPS, Esq., New York city.
- 1840. HIRAM H. SEELYE, Esq., Geneva.

1840. DAVID H. LITTLE, Esq., Cherry Valley.
 1840. CHARLES MILLS, Esq., Kingsboro'.
 1842. SAMUEL H. COX, D. D., Brooklyn.
 1842. ARISTARCHUS CHAMPION, Esq., Rochester.
 1842. HARVEY ELY, Esq., Rochester.
 1842. CHARLES M. LEE, Esq., Rochester.
 1842. JOHN W. ADAMS, D. D., Syracuse.
 1842. Hon. WILLIAM L. F. WARREN, Saratoga Springs.
 1842. HORACE HOLDEN, Esq., New York city.
 1842. WILLIAM ADAMS, D. D., New York city.
 1843. WILLIAM WISNER, D. D., Ithaca.
 1843. EDWARD ROBINSON, D. D., Prof. in Union Theol. Seminary, New York city.
 1843. WILLIAM PATTON, D. D., New York city.
 1845. BAXTER DICKINSON, D. D., Auburn.
 1846. Hon. HENRY W. TAYLOR, Canandaigua.
 1846. JAMES CROCKER, Esq., Buffalo.
 1846. CALVIN T. HULBURD, Esq., Brasher Falls.
 1848. ERSKINE MASON, D. D., New York city.
 1848. LAURENS P. HICKOK, D. D., Prof. in the Theological Seminary, Auburn.
 1848. WILLIAM M. HALSTED, Esq., New York city.
 1848. DAVID WESSON, Esq., Brooklyn.
 1848. SIMEON BENJAMIN, Esq., Elmira.

New Jersey.

1826. ARCHIBALD ALEXANDER, D. D., Prof. in the Theol. Seminary, Princeton.
 1832. Hon. PETER D. VROOM, Trenton.
 1838. DAVID MAGIE, D. D., Elizabethtown.
 1840. Hon. JOSEPH C. HORNBLLOWER, Newark.
 1842. J. MARSHALL PAUL, M. D., Belvidere.
 1842. ANSEL D. EDDY, D. D., Newark.
 1843. BENJAMIN C. TAYLOR, D. D., Bergen.
 1845. JOHN FORSYTH, D. D., Prof. in Nassau Hall, Princeton.
 1848. ABRAHAM B. HASBROUCK, LL. D., New Brunswick.
 1848. Hon. DANIEL HAINES, Hamburg.

Pennsylvania.

1826. JOHN LUDLOW, D. D., Pres. of the University of Pennsylvania, Philadelphia.
 1826. THOMAS BRADFORD, Esq., Philadelphia.
 1826. SAMUEL AGNEW, M. D., Butler.
 1826. WILLIAM NEIL, D. D., Germantown.
 1832. JOHN McDOWELL, D. D., Philadelphia.
 1832. CORNELIUS C. CUYLER, D. D., Philadelphia.
 1833. MATTHEW BROWN, D. D., Canonsburg.
 1833. WILLIAM R. DE WITT, D. D., Harrisburg.
 1833. THOMAS FLEMING, Esq., Philadelphia.
 1838. AMBROSE WHITE, Esq., Philadelphia.
 1840. Hon. WILLIAM DARLING, Reading.
 1840. WILLIAM JESSUP, LL. D., Montrose.
 1840. BERNARD C. WOLF, D. D., Easton.
 1840. Rev. ALBERT BARNES, Philadelphia.
 1840. DAVID H. RIDDLE, D. D., Pittsburg.
 1840. J. W. NEVIN, D. D., Professor in the Theological Seminary, Mercersburg.
 1842. JOEL PARKER, D. D., Philadelphia.
 1842. ELIPHALET W. GILBERT, D. D., Philadelphia.
 1843. SAMUEL H. PERKINS, Esq., Philadelphia.
 1843. CHARLES S. WURTS, Esq., Philadelphia.

Maryland.

1834. WILLIAM S. PLUMER, D. D., Baltimore.
 1838. Rev. JAMES G. HAMNER, Baltimore.

District of Columbia.

1842. Rev. JOHN COTTON SMITH, Washington.

Virginia.

1826. Gen. JOHN H. COCKE, Seven Islands, Fluvanna County.
 1826. WILLIAM MAXWELL, Esq., Richmond.
 1834. THOMAS P. ATKINSON, M. D., Halifax County.

South Carolina.

1839. REUBEN POST, D. D., Charleston.

Georgia.

1834. JOSEPH H. LUMPKIN, Esq., Lexington.

Tennessee.

1826. CHARLES COFFIN, D. D., President of the College, Greenville.
 1834. ISAAC ANDERSON, D. D., Professor in the Theological Seminary, Maryville.
 1842. SAMUEL RHEA, Esq., Blountsville.

Ohio.

1823. LYMAN BEECHER, D. D., President of Lane Seminary, Cincinnati.
 1826. ROBERT G. WILSON, D. D., Athens.
 1834. ROBERT H. BISHOP, D. D., Oxford.
 1833. GEORGE E. PIERCE, D. D., President of Western Reserve College, Hudson.
 1840. Rev. HARVEY COE, Hudson.
 1840. Rev. CHAUNCEY EDDY, Hudson.
 1843. SAMUEL C. AIKEN, D. D., Cleveland.
 1845. CALVIN E. STOWE, D. D., Prof. in Lane Seminary, Cincinnati.

Missouri.

1840. ARTEMAS BULLARD, D. D., St. Louis.

Michigan.

1838. EUROTAS P. HASTINGS, Esq., Detroit.

Indiana.

1842. CHARLES WHITE, D. D., President of Wabash College, Crawfordsville.

The following persons have been Corporate Members and are deceased.

[The names under each State are arranged according to the time of decease. The year denoting the decease of the members, is that ending with the annual meetings in September or October.]

<i>Time of Election.</i>	Maine.	<i>Time of Decease.</i>
1813.	JESSE APPLETON, D. D.	1820.
1826.	EDWARD PAYSON, D. D.	1828.
1842.	DAVID DUNLAP, Esq.	1843.
1813.	Gen HENRY SEWALL,	1845.
1842.	WILLIAM RICHARDSON, Esq.	1847.
1842.	ELIPHALET GILLETT, D. D.	1849.
New Hampshire.		
1812.	JOHN LANGDON, LL. D.	1820.
1812.	SETH PAYSON, D. D.	1820.
1820.	Hon. THOMAS W. THOMPSON,	1822.
1836.	Hon. GEORGE SULLIVAN,	1833.
1820.	JOHN HUBBARD CHURCH, D. D.	1840.
1842.	Hon. MILLS OLCOTT,	1845.
1818.	Hon. CHARLES MARSH,	1849.
Massachusetts.		
1819.	SAMUEL SPRING, D. D.	1819.
1810.	SAMUEL WORCESTER, D. D.	1821.
1818.	ZEPHANIAH SWIFT MOORE, D. D.	1823.
1811.	JEDIDIAH MORSE, D. D.	1826.
1812.	Hon. WILLIAM PHILLIPS,	1827.
1810.	JOSEPH LYMAN, D. D.	1828.
1812.	Hon. JOHN HOOKER,	1829.
1822.	SAMUEL AUSTIN, D. D.	1831.
1812.	JEREMIAH EVARTS, Esq.	1831.
1831.	ELIAS CORNELIUS, D. D.	1832.
1823.	BENJAMIN B. WISNER, D. D.	1835.
1818.	Hon. WILLIAM REED,	1837.
1810.	WILLIAM BARTLETT, Esq.	1841.
1842.	Rev. DANIEL CROSBY,	1843.
1821.	SAMUEL HUBBARD, LL. D.	1848.
1826.	JOHN CODMAN, D. D.	1848.

Connecticut.

1810.	TIMOTHY DWIGHT, D. D., LL. D.	1817.
1810.	Gen. JEDIDIAH HUNTINGTON,	1819.
1810.	JOHN TREADWELL, LL. D.	1823.
1836.	HENRY HUDSON, Esq.	1843.
1819.	JOHN COTTON SMITH, LL. D.	1846.
1842.	Rev. THOMAS PUNDERSON,	1848.
1840.	DANIEL DOW, D. D.	1849.

New York.

1818.	Col. HENRY LINCLAEN,	1822.
1819.	DIVIE BETHUNE, Esq.	1825.
1812.	JOHN JAY, LL. D.	1829.
1824.	Col. HENRY RUTGERS,	1830.
1826.	Col. RICHARD VARICK,	1831.
1812.	EGBERT BENSON, LL. D.	1833.
1822.	JONAS PLATT, LL. D.	1834.
1826.	WILLIAM McMURRAY, D. D.	1836.
1826.	JOHN NITCHIE, Esq.	1838.
1816.	STEPHEN VAN RENSSELAER, LL. D.	1839.
1832.	ZECHARIAH LEWIS, Esq.	1841.
1840.	GERRIT WENDELL, Esq.	1841.
1812.	JAMES RICHARDS, D. D.	1843.
1813.	ALEXANDER PROUDFIT, D. D.	1843.
1835.	WILLIAM J. ARMSTRONG, D. D.	1847.
1832.	ORRIN DAY, Esq.	1847.
1843.	WALTER HUBBELL, Esq.	1848.
1843.	ASA T. HOPKINS, D. D.	1848.

New Jersey.

1812.	ELIAS BOUDINOT, LL. D.	1822.
1823.	EDWARD DORR GRIFFIN, D. D.	1838.

Pennsylvania.

1812.	ROBERT RALSTON, Esq.	1836.
1834.	ALEXANDER HENRY, Esq.	1847.

Maryland.

1834.	WILLIAM NEVINS, D. D.	1836.
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District of Columbia.

1819.	ELIAS BOUDINOT CALDWELL, Esq.	1825.
1826.	JOSEPH NOURSE, Esq.	1841.

Virginia.

1823.	JOHN H. RICE, D. D.	1831.
1832.	GEORGE A. BAXTER, D. D.	1841.

North Carolina.

1834.	JOSEPH CALDWELL, D. D.	1835.
1834.	W. McPHETERS, D. D.	1843.

South Carolina.

1826.	MOSES WADDELL, D. D.	1840.
1826.	BENJAMIN M. PALMER, D. D.	1843.

Georgia.

1826.	JOHN CUMMINGS, M. D.	1838.
1834.	THOMAS GOLDING, D. D.	1848.

Illinois.

1826.	GIDEON BLACKBURN, D. D.	1839.
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Indiana.

1838.	ELIHU W. BALDWIN, D. D.	1841.
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CORRESPONDING MEMBERS.

IN THE UNITED STATES.

*Time of
Election.*

1819. WILLIAM HILL, D. D., Winchester, Va.
 1819. JOSEPH C. STRONG, M. D., Knoxville, Tenn.
 1843. S. S. WARD, Esq., Hartford, Ct.

IN FOREIGN PARTS.

England.

1819. Rev. WILLIAM JOWETT, London.
 1832. JAMES FARISH, Esq.
 1833. Sir ALEXANDER JOHNSTONE, formerly Chief Justice of Ceylon.
 1833. G. SMYTTAN, M. D.
 1835. Sir JOHN CAMPBELL, formerly Ambassador at the Court of Persia.
 1839. Sir CULLING E. EARDLEY, Bedwell Park, Hatfield.
 1841. JOHN MORISON, D. D., London.

Scotland.

1819. RALPH WARDLAW, D. D., Glasgow.

India.

1833. EDWARD H. TOWNSEND, Esq.
 1840. JOHN STEVENSON, D. D., Bombay.
 1840. Rev. GEORGE CANDY, do.
 1841. E. P. THOMPSON, Esq.
 1843. Hon. Sir EDWARD GAMBIER, Knt.
 1843. Lieut. Col. ROBERT ALEXANDER.
 1843. A. F. BRUCE, Esq.

Ceylon.

1830. Venerable Archdeacon GLENIE.
 1831. JAMES N. MOOYART, Esq.

Penang.

1839. Sir WILLIAM NORRIS.

Canada.

1843. JACOB DE WITT, Esq., Montreal.

HONORARY MEMBERS.

Abbe Mrs Margaret L., Boston, Ms.
 Abbott Rev Charles E., Norwich, Ct.
 Abbott Charles, Enfield, Ms.
 Abbott Rev G. D., New York city.
 Abbott Rev John S. C. do.
 Abbott Rev Joseph, Beverly, Ms.
 Abbott Rev Sereno, Seabrook, N. H.
 Abbott Mrs Sarah, do.
 Abbott Rev J. J., Whitinsville, Ms.
 *Abeel David, D. D., Albany, N. Y.
 Abeel Gustavus, D. D., Geneva, N. Y.
 Abraham Rev Mar, Oroomiah, Persia.
 Ackart Peter, Jr., Schaghticoke, N. Y.
 Adair Rev Robert, Philadelphia, Pa.
 Adams Rev Aaron C., West Bloomfield, N. J.
 Adams Mrs Anna, Durham, N. Y.
 Adams Mrs Betsy C., Cambridgeport, Ms.
 Adams Chester, Charlestown, Ms.
 Adams Rev Darwin, Fayetteville, Vt.
 *Adams Rev Erastus H., Cnyuga, N. Y.
 Adams Rev Ezra, Roxbury, N. H.
 Adams Rev Frederick A., Orange, N. J.
 Adams Rev George E., Brunswick, Me.
 Adams Rev G. W., Dracut, Ms.
 Adams Rev Harvey, Farmington, Iowa.
 Adams Rev Henry, Berlin, Ms.
 Adams James, Castleton, Vt.
 Adams James, Charlestown, Ms.
 Adams John, Worthington, Ms.
 Adams John, Jacksonville, Ill.
 *Adams John Quincy, Quincy, Ms.
 Adams Rev John, Sharon, Vt.
 Adams Mrs Mary S., do.
 Adams Rev John R., Gorham, Me.
 Adams Mrs John R., do.
 Adams Rev Jonathan, Deer Isle, Me.
 Adams Rev J. H., Beattie's Ford, Lincoln co., N. C.
 Adams J. S., Groton, Ms.
 Adams Mrs Mary, Salisbury, N. C.
 Adams Mrs Mehetable, Salem, Ms.
 Adams Otis, Grafton, Ms.
 Adams Samuel, Hallowell, Me.
 Adams Samuel, Castine, Me.
 Adams Mrs Susanna M., Boston, Ms.
 Adams Thatcher M., New York city.
 *Adams Thomas, Boston, Ms.
 Adams Rev Thomas, Thompson, O.
 *Adams Rev Weston B., Lewiston Falls, Me.
 Adams William, Jr., New York city.
 Adams Rev William H., Wellfleet, Ms.
 Adams William H., Boston, Ms.
 Adams Rev William M., Mineral Point, Wis.
 Adams William, North Brookfield, Ms.
 Adams William, Cambridge, Ms.
 Adger James, Charleston, S. C.
 Adger Rev John B. do.
 Agnew Rev John Holmes, Ann Arbor, Mich.
 Agnew Miss Charlotte T. do.
 Agnew Miss Mary T. do.
 Aiken Rev James, Gloucester, Ms.
 Aiken John, Lowell, Ms.
 *Aiken Jonathan, Goffstown, N. H.
 Aiken Mrs Sophia, Rutland, Vt.
 Aikin Mrs Mary M., Lowell, Ms.
 Aikman Rev Robert, Washingtonville, R. I.
 Aitchinson William, Norwich, Ct.
 Albro John A., D. D., Cambridge, Ms.
 Alden Rev Ebenezer, Jr., Tipton, Iowa.
 Alden Joseph, D. D., Williamstown, Ms.
 Alden Rev Lucius, New Castle, N. H.
 Alden Mrs Susan A., Foxboro', Ms.
 *Alexander Rev Aaron, Lincoln co., Ten.
 Alexander Adam L., Washington, Ga.
 Alexander James W., D. D., Princeton, N. J.
 Alexander John, Lexington, Va.
 Alexander Joseph, Albany, N. Y.
 Alexander Rev Wm. P., Lahainaluna, S. Islands
 *Allan John, D. D., Huntsville, Ala.
 Allen Rev Aaron P., Deposit, N. Y.
 Allen Rev Asa S., Dodgeville, Wis.
 Allen Rev Benjamin R., South Berwick, Me.
 Allen Rev Cyrus W., Colerain, Ms.
 Allen Mrs Mary F. do.
 Allen David, Pittsburg, Pa.
 Allen D. H., D. D., Cincinnati, O.
 Allen Rev David O., Bombay.
 Allen Diarea, Lebanon, N. H.
 Allen Rev Edward, Belvidere, N. J.
 *Allen Rev Edward D., Albany, N. Y.
 Allen Jabez, Dover, N. J.
 Allen Rev Jacob, Voluntown, Ct.
 Allen James, Oakham, Ms.
 Allen Rev John W., Wayland, Ms.
 Allen Levi W., South Hadley, Ms.
 Allen Michael, Pittsburg, Pa.
 Allen Moses, New York city.
 Allen Nathan, Lowell, Ms.
 Allen Peter, South Hadley, Ms.
 Allen Peter, Jr. do.
 Allen Mrs Rebecca A., Quincy, Ms.
 Allen Rev. Samuel H., Windsor Locks, Ct.
 Allen Samuel, Medway, Ms.
 *Allen Solomon, Philadelphia, Pa.
 Allen Rev Stephen T., Merrimack, N. H.
 Allen Rev Thomas G., Philadelphia, Pa.
 Allen Tilly, Albany, N. Y.
 Allen, William, Jr., Northampton, Ms.
 Alling Job, Auburn, N. Y.
 Alling William, Rochester, N. Y.
 Allis Mrs S. W., New Haven, Ct.
 Almy Mrs Lydia, Little Compton, R. I.
 Alrich William P., Washington, Pa.
 Alvord Rev Alanson, Canterbury, Ct.
 Alvord Rev John W., Boston, Ms.
 Alvord Mrs. Myrtilla M. do.
 Ambler Rev James B., Lynn, Ms.
 Ambler Rev John L., Prospect, Ct.
 Ames Ezra C., Haverhill, Ms.
 Ames Winslow, Nashua, N. H.
 Amerman Rev Thomas A., Caseville, N. Y.
 Anderson Mrs Eliza H., Roxbury, Ms.
 Anderson Henry H. do.
 Anderson Miss Sarah J. do.
 Anderson Rev James, Manchester, Vt.
 Anderson Mrs Clarissa, do.
 Anderson Rev John, New York city.
 Anderson Miss Mary Ann, Londonderry, N. H.
 Anderson Rev Samuel J. P., Norfolk, Va.

- Anderson Mrs Sarah Ann, Savannah, Ga.
 Anderson Rev Thomas C., Lebanon, W. Ten.
 Andrews Rev Claudius B., Sandwich Islands.
 Andrews Rev David, Pepperell, Ms.
 Andrews Rev Elisha D.
 Andrews Rev E. W., South Cornwall, Ct.
 Andrews Mrs Julia R., New Haven, Ct.
 Andrews Seth L., Sandwich Islands.
 *Andrews Rev William, Cornwall, Ct.
 Andrews Rev W. W., Kent, Ct.
 Andros Rev Thomas, Berkley, Ms.
 Andrus Silas, Hartford, Ct.
 Angier Rev Luther H.
 Annesley Lawson, Albany, N. Y.
 Antis Mrs Mary, Canandaigua, N. Y.
 Appleton Thomas, Marblehead, Ms.
 *Apthorp Rev George H., Jaffna, Ceylon.
 Arhuckle Rev James, Blooming Grove, N. Y.
 Arden Mrs Charlotte B., Morristown, N. J.
 Arms Christopher, Conway, Ms.
 Arms Rev Clifford S., Madison, N. J.
 Arms Mrs Sarah W. do.
 Arms Rev Hiram P., Norwich, Ct.
 Arms Mrs Hiram P. do.
 Arms Ira, Buckland, Ms.
 Arms Rev Selah R., Windham, Vt.
 Armsby Horace, Whitinsville, Ms.
 Armsby Rev Lauren, Chester, N. H.
 Armstrong Mrs Abigail, Boston, Ms.
 *Armstrong Amzi, Newark, N. J.
 Armstrong Mrs C. C., Orange, N. J.
 Armstrong Miss Mary E. do.
 Armstrong Miss Jane W. do.
 Armstrong Miss Sarah M. do.
 Armstrong W. J. do.
 Armstrong Rev George G., Lexington, Va.
 Armstrong Rev Reuben, Nankin, Mich.
 Armstrong Rev Richard, Sandwich Islands.
 Armstrong Rev R. G., Newburg, N. Y.
 Armstrong Mrs Sarah A. Lu, do.
 Arnold Rev Joel R., Colchester, Ct.
 Arnold Thomas Clay, Bryan co., Ga.
 *Arrowsmith Nicholas, Bedminster, N. J.
 *Arundel Rev John, London, England.
 Ash Rev George W., Putney, Vt.
 *Ashbridge Rev G. W., Louisville, Ky.
 Ashby Rev John L., York, Me.
 Atcheson Robert, Elizabethtown, N. J.
 Atkin Rev William, McConnellsville, O.
 *Atkins Rev Elisha, North Killingly, Ct.
 Atkins Miss Winifred, Poston, Ms.
 Atkinson Benjamin, West Amesbury, Ms.
 Atkinson Rev Timothy, Lowell, Ms.
 Atkinson Mrs Henrietta, do.
 Atkinson Miss Henrietta P. do.
 Atterbury B. Bakewell, New York city.
 Atterbury Rev John G., Flint, Mich.
 Atterbury Rev William W., Mich.
 Atwater Mrs Betsy, New Haven, Ct.
 *Atwater Caleb, Wallingford, Ct.
 *Atwater Miss Chrissa M., Middlebury, Ct.
 Atwater Rev Edward C.
 Atwater Henry Day, Catskill, N. Y.
 Atwater Mrs Mary H. do.
 Atwater Mary Elizabeth, do.
 Atwater Rev Jason, Newtown, Ct.
 Atwater Joshua, Catskill, N. Y.
 Atwater Rev Lyman H., Fairfield, Ct.
 Atwater Phineas, Guildford, N. Y.
 Atwood Rev Anson S., Mansfield, Ct.
 Atwood Charles, Boston, Ms.
 Atwood Mrs George, Orleans, Ms.
 Atwood James, Philadelphia, Pa.
 Atwood John M. do.
 Austin Daniel, S. Woodstock, Ct.
 Austin Rev David R., Sturbridge, Ms.
 Austin Mrs Lucinda N. do.
 Austin Miss Lydia, New Haven, Ct.
 Austin Stephen G., Buffalo, N. Y.
 Averel Samuel, New Preston, Ct.
 Averill Augustus, New York city.
 Averill Heman, do.
 Averill Rev James, Shrewsbury, Ms.
 Averill Mrs Elizabeth E., Shrewsbury, Ms.
 Avery Rev Charles E., Weedsport, N. Y.
 Avery Edward, Wooster, O.
 Avery Rev Jared R., Groton, Ct.
 Avery Joseph, Conway, Ms.
 Avery Joseph C. do.
 Avery William, do.
 Avery Rev Royal A., Verona Centre, N. Y.
 Axon Rev I. S. K., Liberty co., Ga.
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 Ayer Rev Joseph, Jr., Lisbon, Ct.
 Ayers Rev James.
 Ayers Rev Frederick H., Stamford, Ct.
 Ayers Perley, Oakham, Ms.
 Aylesworth S., Utica, N. Y.
 Ayres David B., Jacksonville, Ill.
 Ayres Jared, East Hartford, Ct.
 Ayres Jared A. do.
 Ayres Rev Rowland, Hadley, Ms.
 Ayres Rev S. B., Ellenville, N. Y.
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 Babbitt Rev A., Philadelphia, Pa.
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 *Babcock Rev Elisha G., Thetford, Vt.
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 Backus E. F., Philadelphia, Pa.
 Backus Jabez, Goshen, Ct.
 Backus Rev John C., Baltimore, Md.
 Backus J. Trumbull, D. D., Schenectady, N. Y.
 Backus Rev Samuel, Brooklyn, L. I.
 Backus Rev W. W., N. Y.
 Bacon Benjamin, Saratoga Springs, N. Y.
 Bacon Rev E., Barnstable, Ms.
 Bacon Rev James M., Littleton, Ms.
 Bacon John F., Albany, N. Y.
 Bacon Josiah, Chelsea, Ms.
 Bacon Leonard, Hartford, Ct.
 Bacon William J., Utica, N. Y.
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 Badger William, Gilmanton, N. H.
 Bagg Miss Amanda, West Springfield, Ms.
 *Bagg Rev Daniel T., New York.
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 Bailey Miss Hannah O., South Hadley, Ms.
 Bailey Rev John B. M., Attleboro', Ms.
 Bailey Rev Luther, Medway, Ms.
 Bailey Rev Rufus W., Staunton, Va.
 Bailey Rev Stephen, Dorchester, Ms.
 Bailey William, New Lebanon, N. Y.
 Baird Robert, D. D., New York city.
 Baker Abel, Troy, N. H.
 Baker Rev Abijah R., Medford, Ms.
 *Baker Mrs Christian, Boston, Ms.
 *Baker Rev Joel, Middle Granville, Ms.
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 Baldwin M. W., Philadelphia, Pa.
 Baldwin Noah, East Durham, N. Y.
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 Baldwin Thomas S., Newark, N. J.
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- Ball Rev E. T., Geneva Hollow, N. Y.
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 Ballantine Rev Henry, Ahmednuggur, India.
 Ballantine Rev James, Gates, N. Y.
 Ballard Rev I., Sudbury, Ms.
 Ballard Rev James, Grand Rapids, Mich.
 Ballard Rev John, Griggsville, Ill.
 Ballard Mrs John, do.
 Ballou Rev John M., Gainsville, N. Y.
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 Bancroft Jacob, Boston, Ms.
 Bancroft J. P., St. Johnsbury, Vt.
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 Banister William B., Newburyport, Ms.
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 Barber Rev Luther H., Hitchcockville, Ct.
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 Barbour Rev Isaac R., Oxford, Ms.
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 Bardwell Rev David M., South Woodstock, Ct.
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 Barlow Rev Joseph, Salem, Pa.
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 Barnard Rev John, Jr. do.
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 Barnes Charlotte W. do.
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 Barnes Rev Erastus, Chazy, N. Y.
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 Barnes Rev Jeremiah, Cincinnati, O.
 Barney Rev James O., Seekonk, Ms.
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 Barnum Rev George, Franklin, Mich.
 Barnum Noah S., Norwalk, Ct.
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 Barr Rev Joseph, Williamstown, Pa.
 Barr Rev Thomas H., Jackson, O.
 Barrett Benjamin, Northampton, Ms.
 Barrett Edward B. do.
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 Barrett Rev Newton, Milan, O.
 Barrett Samuel, Boston, Ms.
 Barrows Rev E. P., Hudson, O.
 *Barrows Rev E. S., Cazenovia, N. Y.
 Barrows Experience, Dorset, Vt.
 Barrows Rev Homer, Dover, N. H.
 *Barrows John S., Fryeburg, Me.
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 Bartholomew Rev Orlo, Augusta, N. Y.
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 Bartlett Charles L., Haverhill, Ms.
 Bartlett Rev Francis, Marietta, O.
 Bartlett Homer, Lowell, Ms.
 Bartlett Hubbard, Lee, Ms.
 Bartlett Rev John, Avon West, Ct.
 Bartlett Rev Jonathan, Reading, Ct.
 Bartlett Rev J. L.
 Bartlett Rev Joseph, Buxton, Me.
 Bartlett Rev Shubael, East Windsor, Ct.
 Bartlett Rev S. C., Hudson, O.
 Barton Rev Charles B., Bethel, Ill.
 Barton Eliphal B., Marshall, N. Y.
 Barton Rev Frederick A., Chicopee, Ms.
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 Barton Caroline A. P. do.
 Barton Miss Nancy O. do.
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 Barton Mrs Elizabeth, do.
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 Bass William, Middlebury, Vt.
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 Bassett Isaac, Hinsdale, Ms.
 Bassett Philo, Derby, Ct.
 Bassler Rev Benjamin, Farmersville, N. Y.
 Batchelder Rev C. R.
 Batchelder John, Needham, Ms.
 Batchelder John P., Utica, N. Y.
 Batchelder Jonathan, Mason, N. H.
 Batchelder Nathaniel, Beverly, Ms.
 Batcheller Ezra, North Brookfield, Ms.
 Batcheller Tyler, do.
 Bates Rev Henry, Harnar, O.
 Bates Rev James, Granby, Ms.
 Bates Rev Lemuel P.
 *Bates Rev Talcott, Manlius, N. Y.
 Bates Rev William, Northbridge, Ms.
 Batev Rev John, Brooklyn, N. Y.
 *Battell Joseph, Norfolk, Ct.
 Battell Robbins, do.
 Bayley Robert, Sen., Newburyport, Ms.
 Baylies Ephraim, Uxbridge, Ms.
 Baylies Mrs Olive T. do.
 Baynes Rev John W., St. Catherine, C. W.
 Bayton Edward S., Utica, N. Y.
 Beach Rev Aaron C., Wolcott, Ct.
 Beach Rev Charles, Newark, N. J.
 Beach Rev Ebenezer, Lysander, N. Y.
 Beach Rev Edwards C.
 Beach Rev Isaac C., Chester, N. Y.
 Beach Isaac E., Bridgeport, Ct.
 Beach James E. do.
 Beach Rev James, Winsted, Ct.
 Beach John, Hartford, Ct.
 Beach John H. E., Saratoga Springs, N. Y.
 Beach Mrs Cynthia M. do.
 Beach Rev Nathaniel, Millbury, Ms.
 Beach Mrs Elizabeth R. do.
 Beach Theron, Litchfield, Ct.
 Beach Uri, East Bloomfield, N. Y.
 Beach William A., Saratoga Springs, N. Y.
 Beals Mrs Abigail, Canandaigua, N. Y.
 Beals Samuel R., Slatersville, R. I.
 Beaman Rev C. C., Wellfleet, Ms.
 Beaman Rev C. P., Milledgeville, Ga.
 Beaman Rev Warren H., Hadley, Ms.
 Beane Rev John V., Haverhill, N. H.
 Beane Rev Samuel, Little Compton, R. I.
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 Beard Rev Spencer F., Montville, Ct.
 Beardsley Rev Nehemiah B.
 Beardsley Rev O. C., Honeoye Falls, N. Y.
 Beardsley Rev William, Quincy, Ill.
 Beatty Charles C., D. D., Steubenville, O.
 Beattie Rev John, Buffalo, N. Y.
 Beattie William, Salem, N. Y.
 Beaumont F., Natchez, Miss.
 Beckly Rev Hosea, Dummerston, Vt.
 Beckwith Rev B. B., Gouverneur, N. Y.
 Beckwith Rev George C., Newton, Ms.
 Beebe Rev Hubbard, South Wilbraham, Ms.
 Beebe James M., Boston, Ms.
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 Beebe Rev L. S.
 Beebe Rev S. J. M.
 Beebe Lewis A., Lima, N. Y.
 Beecher Alfred, Livonia, N. Y.
 Beecher David, do.
 Beecher Edward, D. D., Boston, Ms.
 Beecher Edward A., Livonia, N. Y.
 *Beecher Rev George, Chillicothe, O.
 Beecher Rev Henry W., Brooklyn, N. Y.
 Beecher Rev John, Ellsworth, Ct.
 Beecher Mrs Lydia, Cincinnati, O.
 Beecher Samuel, Livonia, N. Y.
 Beecher Rev William H., Euclid, O.
 Beekman Gerard, New York city.
 Beers Rev D., Southampton, N. Y.

- Beers Rev H. N., Westborough, Ms.
 Beers Nathan, New Haven, Ct.
 Belcher Harvey, North Brookfield, Ms.
 Belden Rev Henry, Marlborough, N. Y.
 *Belden Rev Pomeroy, Amherst, Ms.
 Belden Rev William, New York city.
 Bell Rev Hiram, Marlborough, Ct.
 Bell Rev John, Lincoln co., Me.
 Bell Rev Samuel, Newark, Del.
 Bell Samuel, Chester, N. H.
 Bell Rev Thomas D., Harrisonburg, Va.
 Bement Rev William, Easthampton, Ms.
 Bement Mrs Sarah, do.
 Bement W. B., Newark Valley, N. Y.
 Benedict Rev Amzi, Framingham, Ms.
 Benedict Rev E., Candor, N. Y.
 Benedict Rev Elisha B., Wilson, N. Y.
 Benedict George W., Burlington, Vt.
 Benedict Rev Henry, Westport, Ct.
 Benedict Jesse W., New York.
 Benedict Rev Lewis, Verona, N. Y.
 Benedict Rev W. U., Vermontville, Mich.
 Benjamin Rev Nathan, Smyrna, Asia Minor.
 Bennett Rev Asa, Lodi, N. Y.
 Bennett Charles, Harwinton, Ct.
 *Bennett Rev Joseph, Woburn, Ms.
 *Bennett Mrs Mary L. do.
 Bennett Joseph L.
 Bennett Philander, Buffalo, N. Y.
 Bennett Richard R., New Utrecht, N. Y.
 Benson Rev Almon, Centre Harbor, N. H.
 Benson Frederick A., Newton, Ms.
 Benson George W., Cossackie, N. Y.
 *Bent Rev Josiah, Amherst, Ms.
 Bentley Rev Charles, Harwinton, Ct.
 Bentley Mrs Lucia, do.
 Bergen Rev Henry, Big Rock Creek, Ill.
 Bergen Rev John G., Springfield, Ill.
 Berry Titus, Dover, N. J.
 Bertody Charles, Leicester, Ms.
 Bethune George W., D. D., Philadelphia, Pa.
 Betts Juliette, Norwalk, Ct.
 *Betts Thaddeus, do.
 Betts Rev. William R. S., Leeds, N. Y.
 Betts Rev Xenophon, Vienna, O.
 Bevridge Rev James, Erie, N. Y.
 Bicknell Rev Simeon, Jericho Centre, Vt.
 Bidwell Mrs Esther C., Alleghany, Pa.
 Bidwell Marshall S., New York city.
 Bidwell Rev O. B. do.
 Bidwell Rev Walter H. do.
 Bidwell Mrs Susan M. do.
 *Bigby Hervey, Bridgeport, Ct.
 Bigelow Alpheus, Weston, Ms.
 Bigelow Rev Andrew, West Needham, Ms.
 Bigelow Mrs Ann E., Troy, N. Y.
 Bigelow Asa, Malden, N. Y.
 Bigelow Rev Asahel, Walpole, Ms.
 Bigelow Benjamin, Cambridge, Ms.
 Bigelow David, Malden, N. Y.
 Bigelow Edgar, Malden, N. Y.
 Bigelow Edward, New York city.
 Bigelow Edward B., Grafton, Ms.
 Bigelow James, New York.
 Bigelow Rev Jonathan, Rochester, Ms.
 Bigelow Richard, New York city.
 Bigelow Richard H. do.
 Bigelow T. B., Troy, N. Y.
 Biggs Rev Thomas J., Cincinnati, O.
 Bigler Rev David, New York city.
 Biglow Miss Lucy W., Fitzwilliam, N. H.
 Billington Rev L. W.
 Billington Mrs Sophia.
 Bingham Miss Esther, Hudson, N. Y.
 Bingham Rev Hiram, Chester, Ms.
 *Bingham Jeremiah, Cornwall, Vt.
 Bingham Rev Luther G., Williston, Vt.
 Binney John W., Keene, N. H.
 Bird Charles, Philadelphia, Pa.
 Bird Rev Isaac, Hartford, Ct.
 Bird Mrs Ann P. do.
 Bird William, do.
 Birge Rev Chester, Vienna, O.
 Bisbee Rev John H., Worthington, Ms.
 Biscoe Rev T. C., Grafton, Ms.
 Biscoe Mrs Ellen E. do.
 Bishop Rev Artemas, Sandwich Islands.
 Bishop Rev A. H., Astoria, N. Y.
 Bishop Rev John M., New Albany, Ind.
 Bishop Nathaniel, Medford, Ms.
 Bishop Rev Nelson, Windsor, Vt.
 Bishop Mrs Timothy, New Haven, Ct.
 Bissell Mrs Arabella, Suffield, Ct.
 Bissell Clark, Norwalk, Ct.
 Bissell Harvey H., Buffalo, N. Y.
 Bissell Rev Henry, Lyme, O.
 Bissell John, Pittsburg, Pa.
 Bissell Mrs John, do.
 *Bissell Josiah, Rochester, N. Y.
 Bissell Rev Samuel, Twinsburg, O.
 Bissell Rev Samuel B. S., Greenwich, Ct.
 Bixby Miss Mary, Thompson, Ct.
 Bixby William R., Vergennes, Vt.
 Black Rev Felix G., Lebanon, O.
 Blackler Mrs Mary J., Marblehead, Ms.
 Blagden George W., D. D., Boston, Ms.
 Blagden Mrs George W. do.
 Blagden George, do.
 *Blagden John Phillips, do.
 Blagden Samuel P. do.
 Blagden Thomas, do.
 Blain Rev William, Goodwell, N. Y.
 Blair Rev Tyrrel, Blandford, Ms.
 Blake Anson, Wrentham, Ms.
 Blake Mrs Eliza M. do.
 *Blake Gardiner S. do.
 Blake Mrs Sally, do.
 Blake Rev Elial B., East Medway, Ms.
 Blake Rev Joseph, Cumberland, Me.
 Blake Josiah, East Medway, Ms.
 Blanchard Rev Amos, Lowell, Ms.
 Blanchard Rev Amos, Meriden, N. H.
 Blanchard Mrs A. do.
 Blanchard Jonathan, D. D., Galesburg, Ill.
 Blanchard Mrs Mary A. do.
 Blatchford Miss Alicia H., New York city.
 Blatchford E. H. do.
 *Blatchford Miss Alicia, Lansingburg, N. Y.
 Blatchford Miss Mary M. W. do.
 Blatchford Miss Sophia, do.
 Blatchford Miss Julia M., New York city.
 Blatchford Miss Sophia E. do.
 Blatchford Rev John, Missouri.
 Blatchford Thomas, Troy, N. Y.
 Blatchford Thomas W. do.
 Blatchley Miss Polly, Burlington, Vt.
 Bleecker Barnet, Albany, N. Y.
 Bleecker John R. do.
 Bliss Mrs Abigail, New York city.
 Bliss Rev Asher, Cattaraugus, N. Y.
 Bliss Mrs Chloe, Attleborough, Ms.
 Bliss Mrs Mary K., Gainesville, Ala.
 Bliss Rev Seth, Boston, Ms.
 Blodgett Mrs Catharine O., Dawfuskie, S. C.
 Blodgett Emily S. do.
 Blodgett Miss Emily I. do.
 Blodgett William I. do.
 Blodgett Rev Constantine, Pawtucket, Ms.
 Blodgett Mrs Hannah M. do.
 Blodgett Rev E. P., Greenwich, Ms.
 Blodgett George D., Pawtucket, Ill.
 Blodgett Rev Harvey, Jacksonville, Ill.
 Blodgett Luther F., Fly Creek, N. Y.
 Blodgett Rev Luther P., Exeter, N. Y.
 Blood Rev C. E., Collinsville, Ill.
 Blood Rev Daniel C., Strongsville, O.
 Blood Rev Mighill, Bucksport, Me.
 Blood Rev William, Lachute, C. E.
 Bloomfield John W., Rome, N. Y.
 Blunt Ainsworth E., Cross Plains, Ten.
 Blunt John G., Nashua, N. H.
 Blunt Miss Lucy W. do.
 Blunt Mrs Mary, do.
 Blunt John, do.
 Blunt Mrs Caroline, do.
 Boardman Charles, Worcester, Ms.

- Belden Rev William W., Orange, Ct.
 Boardman Rev Charles A., Youngstown, O.
 Boardman Rev Elderkin J., Randolph, Vt.
 Boardman Elisha J., Norwich, Vt.
 Boardman Rev George S., Cherry Valley, N. Y.
 Boardman Rev George T., Columbus, O.
 Boardman H. A., D. D., Philadelphia, Pa.
 *Boardman Rev John, Douglas, Ms.
 *Boardman Timothy, West Rutland, Vt.
 Boardman Rev William J., Dalton, Ms.
 Bodley Mrs Rachel W., Cincinnati, O.
 Bogardus Rev Cornelius.
 Bogardus Rev William R., New York city.
 Boggis Rev George W., Walterborough, S. C.
 Bogue Rev Horace P., Seneca Falls, N. Y.
 Boice Rev Ira C., Bergen, N. J.
 *Boies Rev Artemas, New London, Ct.
 Boies Joseph, Union Village, N. Y.
 Bolls Matthew.
 Bond Elias, Hollowell, Me.
 Bond Rev Elias, Jr., Sandwich Islands.
 *Bond Mrs Mehetable, Norwich, Ct.
 Bond Rev William B., St. Johnsbury, Vt.
 Bonney Rev Elijah H., Paulet, Vt.
 Bonney Rev Samuel W., Canton, China.
 *Bonney Rev William, New Canaan, Ct.
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 Booth Rev Chauncey, South Coventry, Ct.
 Booth David, Longmeadow, Ms.
 Booth Miss Elizabeth, New Castle, Del.
 Borland John, Amherst, Ms.
 Bost Rev A.
 Bostwick Charles, New Haven, Ct.
 Boswell Mrs Elizabeth, Norwich, Ct.
 Boswell John L., Hartford, Ct.
 Boswell Mrs Sarah M. do.
 Bosworth Benjamin, Eastford, Ct.
 Bosworth Rev Eliphalet, Bladensburg, Md.
 Bourne Benjamin S., Providence, R. I.
 Boutell Jonas, Enosburgh, Vt.
 Boutelle Rev Asaph, Alexandria, O.
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 Boutelle Rev Thomas, North Woodstock, Ct.
 Boutelle Mrs Mary E. do.
 Bouton Rev Nathaniel, Concord, N. H.
 Boutwell Rev James, Brentwood, N. H.
 Boutwell Mrs Mary P. do.
 Boutwell Rev William T., Stillwater, Wis.
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 Bowles Mrs Elizabeth T. do.
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 Bowles Stephen W., Roxbury, Ms.
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 Boyce Rev William C., Westford, N. Y.
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 Boyd James, Albany, N. Y.
 Boyd Rev James R., N. Y.
 Boyd John T., Albany, N. Y.
 Boyd Rev Joshua, Middleburg, N. Y.
 Boyd Robert, Albany, N. Y.
 Boylston Richard, Amherst, N. H.
 Boynton Rev H., Cornwall, Vt.
 Boynton Rev John, Wiscasset, Me.
 Brace Rev Joab, Wethersfield, Ct.
 *Brace Rev Joab, Jr., Lanesboro', Ms.
 *Brace Jonathan, Hartford, Ct.
 Brace Rev Jonathan, Milford, Ct.
 Brace Rev Seth C., Newark, Del.
 Brace Rev S. W., Utica, N. Y.
 Brackenridge William S., Ware, Ms.
 Brackett Miss Elizabeth, Boston, Ms.
 *Brackett Rev Joseph, Rushville, N. Y.
 Brackett Mrs Mable C. do.
 Brackett Samuel G., St. Johnsbury, Vt.
 Brackett Miss Sarah, Easthampton, Ms.
 Bradbury William S., Westminster, Ms.
 Bradford Arthur B., Gardner, Me.
 Bradford Rev D. B., Hubbardston, Ms.
 Bradford Rev Ebenezer G., Wardsboro', Vt.
 Bradford Rev M. B., Grafton, Vt.
 Bradford Rev Thomas T., Gilbertsville, N. Y.
 Bradford Rev William, New York city.
 Bradish John, Utica, N. Y.
 Bradley Rev Caleb, Westbrook, Me.
 Bradley Stephen, Lee, Ms.
 Bradley Rev William, Newark, N. J.
 Bradshaw Rev A., Bethsalem, Ten.
 Bragg Rev J. K., Middleboro', Ms.
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 Brainerd Rev Davis S., Lyme, Ct.
 Brainerd Rev Israel, Vernon, N. Y.
 Brainerd Timothy, Enfield, Ct.
 Brainerd Timothy, Enfield, Ms.
 Brainerd Thomas, D. D., Philadelphia, Pa.
 Brainerd Rev Timothy G., Londonderry, N. H.
 Brainerd Mrs Harriet P. do.
 Brakenridge Judah M., Ware, Ms.
 Brame Rev Isaac, Georgetown, Ms.
 Brame Rev Milton P., Danvers, Ms.
 Branch Darius, Castleton, Vt.
 Branch David M., Richmond, Va.
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 Bray Miss Isabella, Marblehead, Ms.
 Bray Rev John E., Humphreyville, Ct.
 Brayton Rev Isaac, Watertown, N. Y.
 Brayton Mrs Isaac, do.
 Brayton Isaac, Ravenna, O.
 Brearly Rev. William, Winsboro', S. C.
 Breck Joseph, Brighton, Ms.
 *Breckenridge John, D. D.
 Breckenridge Robert J., D. D., Lexington, Ky.
 Breed Rev William J., Providence, R. I.
 Breese Sidney, Dover, N. J.
 Brett Rev Philip M., New York city.
 Brewster Rev Cyrus, Montreal, C. E.
 Brewster John, Shirleyburg, Pa.
 Brewster Rev Loring.
 Brewster Osmyn, Boston, Ms.
 Briant Rev Alfred, Niles, Mich.
 Bride Josiah, Berlin, Ms.
 Bridel Rev Louis, Paris, France.
 Bridge Miss Emily, South Hadley, Ms.
 Bridgman E. C., D. D., Canton, China.
 Bridgman, Rev William, Castleton, N. Y.
 Brigham Rev David, Bridgewater, Ms.
 Brigham David, Manchester, N. H.
 Brigham John C., D. D., New York city.
 Brigham Rev Levi, Dunstable, Ms.
 Brigham Oliver M., Grafton, Ms.
 Briggs Mrs Ann Eliza, Schaghticoke, N. Y.
 Briggs Mrs Emily C. do.
 Briggs Calvin, Marblehead, Ms.
 Briggs Mrs Hannah C., Dedham, Ms.
 Briggs Rev Isaac N., Rochester, Ms.
 Brinkerhoff Rev A. D., Champlain, N. Y.
 Brisbin Rev Robert C.
 Brinsmade H. N., D. D., Newark, N. J.
 Brinsmade Mrs Amelia, do.
 Bristol Moses, Buffalo, N. Y.
 Brittan Rev Thomas S., Brooklyn, N. Y.
 Britten Stephen P., Elizabethtown, N. J.
 Broadhead Charles C.
 Broadhead Jacob, D. D., Brooklyn, N. Y.
 *Brockway Rev Diodate, Ellington, Ct.
 Bronk Mrs John L., Coxsackie, N. Y.
 *Bronk Rev Robert, Gibbonsville, N. Y.
 Bronson Mrs Ann Eliza, New York city.
 Bronson Miss Mary, do.
 Bronson Mrs Isaac, New York city.
 Bronson O. do.
 Bronson Israel, New Preston, Ct.
 Bronson Rev Thomas, Sandy Hill, N. Y.
 Brooks Rev Lemuel.
 Broughton Glover, Marblehead, Ms.
 Broughton Nathaniel H. do.
 Broughton Nicholson, do.
 Broughton Mrs Nancy H. do.
 Broughton Mrs Lydia, do.
 Brower Miss Eliza, Geneva, N. Y.

- *Brower Rev Cornelius, do.
 Brown Rev Abraham, Hartford, Ct.
 Brown Aldren, Clinton, N. Y.
 Brown Alexander, Baltimore, Md.
 Brown Rev Amos, Machias, Me.
 Brown Rev Amos P., Jerseyville, Ill.
 Brown Miss Caroline, Philadelphia, Pa.
 Brown Rev Ebenezer, North Hadley, Ms.
 Brown Mrs Sarah, do.
 Brown Rev F. H., Medina, O.
 Brown Frederick, Boston, Ms.
 Brown Rev George W., Albion, Mo.
 Brown Rev G. S., Hinsdale, N. H.
 Brown Rev Henry, Va.
 Brown H. W., Glastenbury, Ct.
 Brown Hiram, Manchester, N. H.
 Brown Rev Hope, Newark, Ill.
 Brown Rev H. S., Boston, Ms.
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 Everett Benjamin, Poughkeepsie, N. Y.
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 Fairbanks Charles, St. Johnsburg, Vt.
 Fairbanks Franklin, do.
 Fairbanks Henry, do.
 Fairbanks Horace, do.
 Fairbanks Joseph, do.
 Fairbanks Joseph P., do.
 Fairbanks Thaddeus, do.
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 Farnham Thomas, Buffalo, N. Y.
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 Farwell Abel, Fitchburg, Ms.
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 Farwell Rev John E., Rochester, N. H.
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 French Mrs Ann, do.
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 Gennet Charles, Richmond, Va.
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 Gibson Rev Hugh, Otis, Ms.
 Gibson Lewis, Danville, Ct.
 Gideon Jacob, Washington, D. C.
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 Gilbert Rev Edwin R., Wallingford, Ct.
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 Gilbert Rev Lyman, Newton, Ms.
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 Gildersleeve Rev B., Richmond, Va.
 *Gildersleeve Rev Cyrus, do.
 Gildersleeve W. C., Wilkesbarre, Pa.
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 Giles James J., Kingsboro', N. Y.
 Giles Matthew S., Rockport, Ms.
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 Gillett Rev E. J., Cazenovia, N. Y.
 *Gillett Rev Moses, Sweden, N. Y.
 Gillett Rev Timothy P., Branford, Ct.
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 *Gilman Alva, Hartford, Ct.
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 Gilman Whittingham, Newburyport, Ms.
 Gilman W. S., St. Louis, Mo.
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 Gleason Frederick L., Hartford, Ct.
 Gloucester Rev J. N., Brooklyn, N. Y.
 Glover Rev L. M., Jacksonville, Fl.
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 Goddard Rev Kingston, New York city.
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 Goddard Parley, Worcester, Ms.
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 Godfrey Charles, Bangor, Me.
 Gold Thomas A., Pittsfield, Ms.
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 Goldsmith Rev Alfred, Princeton, Ms.
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 Goodall Ira, Bath, N. H.
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 Goodell Lyman, Millbury, Ms.
 Goodell Rev William, Constantinople.
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 Goodhue Joseph, North Deerfield, Ms.
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 Goodrich Rev Chauncey, Watertown, Ct.
 *Goodrich Mrs Chauncey, do.
 Goodrich Rev Chauncey E., Holland Patent, N. Y.
 Goodrich Rev Clark H., Windham, N. Y.
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 Gosman John, D. D., Hudson, N. Y.
 Gosman Jonathan B., Danby, N. Y.
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 Goss Mrs Samuel, Montpelier, Vt.
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 Gould Rev David, Georgetown, O.
 Gould David R., Sharon, Ct.
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 Gould Rev Samuel M., Norristown, Pa.
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 *Hale Enoch, Boston, Ms.
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 Hall Rev Albert G., Rochester, N. Y.
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 Hall Rev George L., Burdett, N. Y.
 Hall Rev Gordon, Wilton, Ct.
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 Hall Rev Jeffries, Wolfboro', N. H.
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 Hall Rev Joseph, Plymouth, Ct.
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 Hall Rev Lemuel, do.
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 Hall Rev Robert V., La Prairie, C. E.
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 Halley Ebenezer, D. D., Troy, N. Y.
 Halley Rev William, Highbury College, Eng.
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 Hallock Homan, do.
 Hallock Leavitt, Plainfield, Ms.
 *Hallock Rev Moses, do.
 Hallock Rev William A., New York city.
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 Halsey Rev Hermon H., Cambria, N. Y.
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 Halstead William O. do.
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 Halsted Robert, do.
 Halsted Thaddens M. do.
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 Hamlin Benjamin L., New Haven, Ct.
 Hamlin Rev Cyrus, Constantinople.
 Hamlin Myron, Peun Yan, N. Y.
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 Hammond Allen, Vernon, Ct.
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 Hammond Andrew G., Cambridge, Ms.
 Hammond Rev Henry L., Morrisville, N. Y.
 Hammond Josiah, Vernon, Ct.
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 *Hardy Rev Solomon, Eastham, Ms.
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 Hudson Charles, do.
 Hudson Edward McK. do.
 Hudson Elizabeth McK. do.
 Hudson Eliza W. do.
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 Hurd Ellen Amelia, Medway, Ms.
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 Hurd Julius C., Medway, Ms.
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 Jewell Asa M., West Durham, N. Y.
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 Johnson Rev John, Newburgh, N. Y.
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 Jones Rev Elisha, Minot, Me.
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 Jones Henry, Jacksonville, Ill.
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 Jones Rev Joseph H., Cleveland, N. Y.
 Jones Rev Joseph H., Philadelphia, Pa.
 Jones Mrs Joseph H. do.
 Jones Rev Michael, Wales.
 Jones Nathan, Canton, Ill.
 Jones Rev Samuel B., Bridgeton, N. Y.
 Jones Rev Samuel B., Poughkeepsie, N. Y.
 Jones Rev Simeon R., Southport, N. Y.
 Jones Rev Thomas, Grand Rapids, Mich.
 Jones Thomas Ap Catesby, U. S. Navy.
 Jones Rev Warren G., South Glastenbury, Ct.
 Jones Rev Willard, Northfield, Ms.
 Jones Rev William D., Hopkinsville, Ky.
 Jordan Mrs Asenath, Chester, Vt.
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 Joy Benjamin, Ludlowville, N. Y.
 Judd Frederick F., Berkshire, N. Y.
 Judd G. N., D. D., Catskill, N. Y.
 Judd Rev Jonathan S., Whately, Ms.
 Judd Zebina, South Hadley, Ms.
 Judson Alanson, Gloversville, N. Y.
 Judson Charles A., New Haven, Ct.
 Judson Mrs Esther, do.
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 Judson Mrs Jane, Gloversville, N. Y.
 Judson Rev Philo, Middle Haddam, Ct.
 Judson Sylvester, Kingsboro', N. Y.
 Judson Willard, Uxbridge, Ms.
 Kamehameha H. I., King of Sandwich Islands.
 Kanouse Rev John G., Cottage Grove, Wis.
 Kanouse Rev Peter, Wantage, N. J.
 Kay Rev Richard, Warsaw, N. Y.
 Keasberry B. P., Singapore.
 Kedzie Rev A. S., Kalamazoo, Mich.
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 Keeler Rev S. H., Calais, Mo.
 Keene Mrs Jonathan, Newark, N. J.
 Keep Rev John, Dana, Ms.
 Keep J. N., Beloit, Wis.
 Keep Rev John R., Warren, Ct.
 Keep Nathan C., Boston, Ms.
 Keep Samuel, Longmeadow, Ms.
 Keese L., Louisville, Miss.
 Kellogg Aaron, Vernon, Ct.
 Kellogg Allyn, do.
 Kellogg George, do.
 Kellogg Thomas W., do.
 Kellogg Mrs Eliza N., do.
 Kellogg Allen S., do.
 Kellogg Mrs Eliza W., do.
 Kellogg Mrs Abby H., Mitchell, N. Y.
 Kellogg Charles.
 Kellogg Charles H., Troy, N. Y.
 Kellogg Mrs Frances A., do.
 *Kellogg David, D. D., Framingham, Ms.
 *Kellogg Rev Ebenezer, Williamstown, Ms.
 Kellogg Ebenezer N., Hartford, Ct.
 Kellogg Rev Elias, Highgate, Vt.
 Kellogg Mrs Eliza N., Rockville, Ct.
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 *Kellogg Gardiner, Clinton, Ga.
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 Kellogg Rev Hiram H., Galesburg, Ill.
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 Kellogg Martyn, Vernon, Ct.
 Kellogg Miss Nancy, Framingham, Ms.
 Kellogg Rev Norman, Mishawaka, Ia.
 Kellogg Rev Robert R., Detroit, Mich.
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 Kendall Calvin H., Ridgefield, Ct.
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 Kendall Rev Henry, Rome, N. Y.
 Kendall Mrs Mary A., Fitzwilliam, N. H.
 Kendall Mary C., Worcester, Ms.
 Kendall Rev R. L., Jacksonville, Ill.
 Kendall Seth H., Utica, N. Y.
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 Kendrick Samuel, Strashurg, Va.
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 Kennedy D. H., Maryland.
 Kennedy Rev Thomas, Baltimore, Md.
 Kenney Abel, Fitchburg, Ms.
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 Kidder Mrs Hannah P., do.
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 Kilbourn Jonathan, Sandisfield, Ms.
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 Kimball David C., West Bradford, Ms.
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 Kimball Rev James, Oakham, Ms.
 Kimball Mrs Emily P., do.
 Kimball James W., Boston, Ms.
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 *Kimball Jesse, Bradford, Ms.
 Kimball Miss Lucretia H., do.
 Kimball Rev Moses, Tewksbury, Ms.
 *Kimball Rev Ruel, Leyden, N. Y.
 Kimball Russel, Haverhill, N. H.
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 King Rev Samuel, Sag Harbor, N. Y.
 King William H., Seneca Falls, N. Y.
 King William I., Providence, R. I.
 King Wyllis, St. Louis, Mo.
 Kingman Abner, Boston, Ms.
 Kingman Ebenezer, Providence, R. I.
 Kingman Henry, Winchester, N. H.
 Kingsbury Rev Addison, Putnam, O.
 Kingsbury Rev Cyrus, Pine Ridge, Ark.
 *Kingsbury Rev Ebenezer, Hartford, Pa.
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 Kingsbury William H., Underhill, Vt.
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 Kinsman Mrs Rebecca, Kinsman, O.
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 Kipp Mrs Sarah, Hudson, N. Y.
 Kirby Rev William, Mendon, Ill.
 Kirk Rev Edward N., Boston, Ms.
 Kirk Mrs Mary, Boston, Ms.
 Kirk Rev Richard R., Camden, N. Y.
 Kirkpatrick Rev John L., Milledgeville, Ga.
 *Kirkpatrick William, Lancaster, Pa.
 Kirtland Rev Orlando L., Morristown, N. J.
 Kissam Rev Samuel, Bethlehem, N. Y.
 Kitchel Rev Harvey D., Detroit, Mich.
 Kitchell Phineas, Bridport, Vt.
 Kittera Miss Ann, Philadelphia, Pa.
 Kittredge Alfred, Haverhill, Ms.
 Kittredge Mrs Mary E., do.
 Kittredge Miss Sarah N., do.
 Kittredge Alvah, Roxbury, Ms.
 Kittredge Mrs Alvah, do.
 Kittredge Rev Charles, Columbia, Ct.
 Kittredge Rev Charles B., Monson, Ms.
 Kittredge George A., Roxbury, Ms.
 Kittredge Rev Hosea, Sodus, N. Y.
 Kittredge Josiah, Nashua, N. H.
 *Kittredge Rev Solomon, Bedford, Ia.
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 Kittredge William P., Roxbury, Ms.
 Kittle Rev Andrew N., Stuyvesant, N. Y.
 Knapp Enoch, New Fairfield, Ct.
 Knapp Hiram, St. Johnsbury, Vt.
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 Knapp Rev J. O., Plainfield, Ct.
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 Kneidler, Mrs Catharine S., Philadelphia, Pa.
 Knevals Sherman W., New Haven, Ct.
 Knight Rev Caleb, Montgomery, Ms.
 Knight Elam C., Slatersville, R. I.
 Knight Erastus, Windham, Ct.
 Knight Horatio G., Easthampton, Ma.
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 Knight Rev Isaac, Fisherville, N. H.
 Knight Rev Joseph, Peru, Ma.
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 Knowland Richardson, Marblehead, Ms.
 Knowles Rev Charles J., Riverhead, N. Y.
 Knowlton Swan, Auburn, Ms.
 Knox Mrs Alice W., Rome, N. Y.
 Knox Rev James, New York city.
 Knox John, D. D. do.
 Knox Rev John P., St. Thomas, W. I.
 Knox John J., Augusta, N. Y.
 Knox Rev William E., Rome, N. Y.
 Kollock Rev Shepard K., Greenwich, N. J.
 *Koontz Rev Hugh M., Amsterdam, N. Y.
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 Labagh Rev Peter, Harlington, N. J.
 Lackey Warren, Uxbridge, Ms.
 Lacy Rev Drury, Raleigh, N. C.
 Lacy Rev James H., Prince Edward, Va.
 *La Fayette General, La Grange, France.
 Laing Rev James, Andes, N. Y.
 Laird Rev Robert
 Lamar Mrs Harriet C., Savannah, Ga.
 Lamb A., Jr., New York city.
 Lamb George C. do.
 Lamb John, Jr. do.
 Lamb Rev Dava.
 Lamberson Rev Samuel L., Jamaica, N. Y.
 Lambert Rev A. B., Salem, N. Y.
 *Lambert Rev Nathaniel, Lyme, N. H.
 Lambert William G., Boston, Ms.
 Lamphear Rev Rodolphus, North Coventry, Ct.
 Lamson Nathaniel, Shelburne, Ms.
 *Lamson Rev Samuel, Jr., Nashua, N. H.
 Lancaster Rev Daniel, Gilmanton Centre, N. H.
 Landfear H. L., Manchester, Ct.
 Landis Rev R. W., Sidney, N. J.
 Lane Rev Benjamin J., Cambridge, Ms.
 Lane Rev David, Keosauque, Iowa.
 Lane Rev George W., Wilson, N. Y.
 Lano Rev Joseph, Pembroke, N. H.
 *Lane Rev Otis, Southbridge, Ms.
 Lane Otis, Ware, Ms.
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 Langdon George, do.
 Langdon Rev George, Plymouth Centre, Ct.
 Langdon Reuben, Hartford, Ct.
 Langdon Mrs Patience, do.
 Langstroth Rev L. L., Greenfield, Ms.
 Langworthy Rev Isaac P., Chelsea, Ms.
 Lanneau Rev John F., Charleston, S. C.
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 Lansing Dirck C., D. D., Brooklyn, N. Y.
 Lapsley Joseph B., Philadelphia, Pa.
 Larcon Henry, Beverly, Ms.
 Larkins I. P., Bombay.
 Larned Benjamin F., Washington, D. C.
 Larned John, Webster, Ms.
 Larned Moses, do.
 Larned Rev William, New Haven, Ct.
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 Lathrop Alvin, Poughkeepsie, N. Y.
 Lathrop Rev D. W., Elyria, O.
 Lathrop Rev Eleazer T., Elmira, N. Y.
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 Lathrop Mrs Joanna, do.
 Lathrop Learned E., D. D., Auburn, N. Y.
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 Latta Robert, Charleston, S. C.
 Laurie Mrs E. A., South Hadley, Ms.
 Laurie James, D. D., Washington, D. C.
 Laurie Mrs Jemima, Jacksonville, Ill.
 Laurie Rev Thomas, South Hadley, Ms.
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 Law William, Columbia, S. C.
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 Lawrence Aaron, Amherst, N. H.
 Lawrence Curtis, Groton, Ms.
 Lawrence Rev Edward A., Marblehead, Ms.
 Lawrence Mrs Edward A. do.
 Lawrence Rev John, Hookset, N. H.
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 Lawrence Rev Robert F., Claremont, N. H.
 Lawton Pliny, Salmon Falls, N. H.
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 Leach Mary, Pittsford, Vt.
 Leach Miss Frances, do.
 Leach Cephas A., Pittsford, Vt.
 Leach Rev Giles, Meredith Village, N. H.
 Leach Rev J. H., Cumberland co., Va.
 *Leach Shepard, Easton, Ms.
 Leach Shepard, Rockford, Ill.
 Learned Billings P., Troy, N. Y.
 Learned Ebenezer, New London, Ct.
 Learned Mrs Ebenezer, do.
 Learned Ebenezer, Jr., Norwich, Ct.
 Learned Edward, New London, Ct.
 Learned Rev Robert C., Canterbury, Ct.
 Learned W. L., Troy, N. Y.
 Leavens Miss Susan, Glen's Falls, N. Y.
 Leavenworth Rev A. J., Petersburg, Va.
 Leavenworth N., Hinesburgh, Vt.
 Leavitt David, Brooklyn, N. Y.
 Leavitt David, Jr. do.
 Leavitt Edward, do.
 Leavitt Henry S. do.
 Leavitt Freegrace, Hartford, Vt.
 Leavitt Mrs Jerusha, do.
 Leavitt Rev H. F., Vergennes, Vt.
 Leavitt Mrs Minerva, do.
 Leavitt Rev Jonathan, Providence, R. I.
 Leavitt Rev Joshua, New York city.
 Leavitt Mrs Maria C. do.
 Leavitt Mrs Nancy M., Vergennes, Vt.
 Leavitt Sheldon, Brooklyn, N. Y.
 Leavitt Rev William S., Newton, Ms.
 *Le Baron Rev Samuel, Mattapoisett, Ms.
 Leddell Rev John, Paterson, N. J.
 Lee Rev Charles G., Syracuse, N. Y.
 Lee Mrs Caroline P. do.
 Lee Frank, do.
 Lee Mrs Elizabeth, Rochester, N. Y.
 Lee Rev Henderson, Lunenburg co., Va.
 Lee James Case, Rochester, N. Y.
 Lee Lindley M., Fulton, N. Y.
 Lee Mrs Martha, Manchester, Ms.
 Lee Rev R. P., Montgomery, N. Y.
 Lee Rev Samuel, New Ipswich, N. H.
 Lee Samuel W., Rochester, N. Y.
 Lee Rev William S., Edisto Island, S. C.
 Lee William Sergeant, Rochester, N. Y.
 Leet Horace, New Brunswick, N. J.
 Leete Rev Theodore A., Windsor, Ct.
 Lefavour Issachar, Beverly, Ms.
 Lefavour Amos, Jr. do.
 Leftwich Mrs Mildred O., Bedford City, Va.
 Legare Solomon, John's Island, S. C.
 *Legare Thomas, do.
 Legare Rev Thomas H. do.
 L'Hommedieu Mrs Abby, Norwich, Ct.
 Leigh Rev Edwin, Bristol, R. I.
 Leland Alvan, Roscoe, Ill.
 Leland A. W., D. D., Columbia, S. C.
 Leland John, Millbury, Ms.
 Leland John, Amherst, Ms.
 Leland Mrs Harriet H. do.
 Leland Anna L. do.
 Leland John H. M. do.
 Leland Maria, do.
 Leland Minerva H. do.
 Leland Jonathan, Sutton, Ms.
 Lelar Mrs Mary D., Philadelphia, Pa.
 Lennert Rev William L., York, Pa.
 Leonard Rev A., Denmark, Iowa.
 Leonard Mrs Content, Auburo, N. Y.
 Leonard Daniel, Kingsboro', N. Y.
 Leonard Mrs Elizabeth, Columbus, O.
 Leonard Rev Josiah, Malden, N. Y.
 Leonard Rev Lemuel, Portageville, N. Y.
 Lester Charles.
 Lestrade Joseph P., Bedford co., Va.
 *Leverett Mrs Elizabeth S., Haverhill, N. H.
 Levings Noah, D. D., New York city.
 Lewers Rev J., Williamsburgh, N. Y.
 Lewers Rev S. B., Laurensville, S. C.
 Lewes Rev James D., Falmouth, Ms.
 Lewis Abraham B., New Haven, Ct.
 Lewis Rev Clement, Taberg, N. Y.

- Lewis Francis D., Southington, Ct.
 *Lewis Isaac, D. D., Greenwich, Ct.
 Lewis Isaac, D. D., New York city.
 Lewis Isaac, Springfield, Vt.
 Lewis Rev John, Plattville, Wis.
 Lewis Rev John N., Lisle, N. Y.
 Lewis Rufus G., New Hampton, N. H.
 *Lewis Mrs Sophia N., Brooklyn, N. Y.
 Lewis Rev Wales, East Haverhill, Ms.
 Lewis Warner M., Milton, N. C.
 Lewis Rev William B., Brooklyn, N. Y.
 Lewis Rev William, Marblehead, Ms.
 Leyburn Rev George W., Bedford co., Va.
 Libbey Joseph, Portland, Me.
 Lillie Rev John, New York city.
 Lillie Rev James.
 Lilly Rev Alvah.
 Lilly Rev Robert T., Granger, Ky.
 Lincoln John W., Worcester, Ms.
 Lincoln Lorenzo, West Taunton, Ms.
 Lincoln Maria D., Oakham, Ms.
 Lineola William, do.
 Linsley Rev Ammi, North Haven, Ct.
 Linsley James P., Branford, Ct.
 Linsly Jared, New York city.
 Zippincott Thomas, New York city.
 Little Miss Ann D., Granville, O.
 Little Rev Charles, India.
 Little Mrs David H., Cherry Valley, N. Y.
 Little Charles, do.
 Little David, do.
 Little Francis W., do.
 Little Isaac Seelye, do.
 Little Miss Julia, do.
 Little William H., do.
 Little Rev Henry, Cincinnati, O.
 Little Rev Jacob, Granville, O.
 Little John, New Providence, N. J.
 Little Mrs Josiah, Newbury, Ms.
 Littlefield Christopher, Wells, Me.
 Littlefield James, Randolph, Ms.
 Littlefield Joseph E., Bangor, Me.
 Livermore Rev A. R., North Mansfield, Ct.
 *Livingston Gilbert R., D. D., Philadelphia, Pa.
 Livingston Mrs M. B., do.
 Livingston James K., Rochester, N. Y.
 Lochman Rev A. H., York, Pa.
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 Lockbridge Rev A. Y., Rowan co., N. C.
 Lockhead Rev William, Waterford, N. Y.
 Lockwood Amos D., Slatersville, R. I.
 Lockwood Mrs Sarah F., do.
 Lockwood Benoni, Providence, Ill.
 Lockwood Benoni, Jr., Slatersville, R. I.
 Lockwood Charles, Norwalk, Ct.
 Lockwood Rev Peter S., Binghamton, N. Y.
 Lockwood Mrs Matilda, do.
 Lockwood Radcliffe, do.
 Lockwood Rev R. S., Meadville, Pa.
 Lockwood Thomas W., Newark, N. J.
 Lockwood Rev William, Glastenbury, Ct.
 Lombard Henry F., Brooklyn, N. Y.
 Lombard Rev Horatio Jones, Hinsdale, Ms.
 Long Rev Clement, Hudson, O.
 Long Rev David, Milford, Ms.
 Long George, Clapham, Eng.
 Long Rev Joseph A. E., Swanville, Me.
 Long Lewis, Shelburne, Ms.
 Long Rev W. R., Whitesboro', N. Y.
 Loomis Rev Aretas, Bennington, Vt.
 Loomis Aretas G., do.
 Loomis G., Fort Towson, Ark.
 Loomis Rev Harmon, New York city.
 Loomis Rev Hubbell, Willington, Ct.
 Loomis Rev Jacob N., Hardwick, Vt.
 Loomis T., Fly Creek, N. Y.
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 Lord J. C., D. D., Buffalo, N. Y.
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 Lord Rev Francis E., Wayne, O.
 Lord Jeremiah, Griggstown, N. J.
 *Lord Rev John K., Cincinnati, O.
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 Lord Lynds, Ellsworth, O.
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 Lord Nathaniel, Jr., Ipswich, Ms.
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 Lord Willis, D. D., Philadelphia, Pa.
 Loring Rev Amasa, Shapleigh, Me.
 Loring Rev Asa T., Phippsburg, Me.
 Loring Rev Joseph, Lebanon, Me.
 Loring Rev Josephus, Yorktown, N. Y.
 Loss Rev Lewis H., Rockford, Ill.
 Loud Jacob, Weymouth, Ms.
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 Lounsbury Mrs Mary J., do.
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 *Lovejoy Rev Daniel, Albion, Me.
 Lovejoy Rev Joseph C., Cambridgeport, Ms.
 Lovejoy William R., Boston, Ms.
 Loving Joseph S., do.
 Lowell Charles, D. D., do.
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 Lowrie Walter, New York city.
 Lowry Romeo, Southington, Ct.
 Lucas Rev George C., Newark, N. J.
 Luce Rev Leonard, Westford, Ms.
 Ludlow Henry G., D. D., Poughkeepsie, N. Y.
 Lum Daniel L., Geneva, N. Y.
 Lumpkin Payson, Lexington, Ga.
 Lunt Ezra, Newburyport, Ms.
 Lush Mrs Anna D. P., Boston, Ms.
 Lusk Rev Matthias, Jersey City, N. J.
 Lusk Rev William, Nunda, N. Y.
 Lyman Asahel, Northampton, Ms.
 Lyman Mrs Lucy, do.
 Lyman Benjamin, Manchester, Ct.
 Lyman Benjamin S., Troy, N. Y.
 Lyman Charles, do.
 Lyman C. L., Manchester, Ct.
 Lyman Mrs Cecilia, Hartford, Ct.
 Lyman Rev David B., Sandwich Islands.
 Lyman Rev Ephraim, Plymouth, Ct.
 Lyman Rev George, Northampton, Ms.
 Lyman George, Bennington, Vt.
 Lyman Mrs George, do.
 Lyman George, Durham, N. Y.
 Lyman Rev Giles, Jaffrey, N. H.
 Lyman Henry M., Hilo, Sandwich Islands.
 Lyman Frederick S., do.
 Lyman David B., do.
 Lyman Mrs Sarah J., do.
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 Lyman Rev Solomon, Easthampton, Ms.
 Lyman Micah J., Troy, N. Y.
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 Lyon Rev George A., Erie, Pa.
 Lyon John, Pittsburg, Pa.
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 Lyon Moses, South Woodstock, Ct.
 Lyons Rev Lorenzo, Waimoa, Sandwich Islands.
 *Lyons Rev Luke, Jerseyville, Ill.
 Mahen Rev A., Richmond, Va.
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 Mace John, do.
 *Mack David, Middlefield, Ms.
 Mack Samuel E., Amherst, Ms.
 Mack Rev William, Columbia, Ten.
 Mackintire E. P., Charlestown, Ms.
 Maclean M.
 Macy William A., Hongkong, China.
 Magee Rev Jonathan, Francistown, N. H.
 Magie Rev Burtis, Dover, N. J.
 Magie Mrs Mary, do.
 Magie Rev Daniel E., Succasunna Plains, N. J.
 Magie Job, Elizabethtown, N. J.
 Magill A. W., Greensboro', Ga.
 Magill Rev Sengrove W., Cornwall, Vt.
 Magill Mrs Helen T., do.
 Magoun Rev George F., Galena, Ill.
 Magoun Thatcher, Medford, Ms.
 Magoun Mrs Mary, do.

- Magonn Mrs Martha T., Medford, Ms.
 Magoun Thacher, 3d, do.
 Maguffin Rev John, Bucks co., Pa.
 Mahan Rev Asa, Oberlin, O.
 Mair Hugh, D. D., Canada West.
 Malin Rev David, Philadelphia, Pa.
 Malin Mrs Sarah, do.
 Malin Miss Elizabeth R. do.
 Malin Mrs Hannah T. do.
 Malin Kate Rosalie, do.
 Malin Miss Sophia H. do.
 Malin John S., Philadelphia, Pa.
 *Malin Mrs Mary A.
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 Maltby A. Holmes, New Haven, Ct.
 Maltby Mrs Sarah Lyon, do.
 Maltby Rev Erastus, Taunton, Ms.
 Maltby Mrs Almira, do.
 Maltby Rev John, Bangor, Me.
 Maltby Julius, Northford, Ct.
 Mandell Samuel, Aurora, N. Y.
 Mandeville Rev H., New York city.
 Mandeville Rev Sumner, Freedom Plains, N. Y.
 Mann Rev A. M., Poughkeepsie, N. Y.
 Mann Benjamin, Foxboro', Ms.
 Mann Rev Cyrus, Dracut, Ms.
 Mann Rev Joel, Salem, Ms.
 Mann Miss Margaret, Boston, Ms.
 Mann Rev Royal, Marion, N. Y.
 Manning Alvan, Woburn, Ms.
 Manning Rev Abel, Goshen, N. H.
 Manning Mrs Mary, do.
 Manning Henry, Youngstown, O.
 Manning Jonathan, Wilmington, Ms.
 Manning Rev S.
 Manning Uriah, Woburn, Ms.
 Manson Rev Albert, Bennington, N. H.
 *Mansfield Rev Daniel, Wenham, Ms.
 Marble Palmer, Sutton, Ms.
 Marcellus Rev A. A., Freehold, N. J.
 Marcellus Rev N. J., Utica, N. Y.
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 March Mrs Ann Elizabeth, do.
 March Andrew S., Jr. do.
 March Cyrus, Millbury, Ms.
 March Rev Daniel, Nashua, N. H.
 *March Rev John C., Newbury, Ms.
 March Mrs Alice L. do.
 Marcy William L., Albany, N. Y.
 *Markoe Francis, New York city.
 Marks Rev James J., Quincy, Ill.
 Marks Rev Richard, Great Messenden, Eng.
 Marr Rev Joseph, Southwold, C. W.
 Marsh Rev Abram, Tolland, Ct.
 Marsh Charles, Fort Covington, N. Y.
 Marsh Rev Christopher, West Roxbury, Ms.
 Marsh Daniel, New Milford, Ct.
 Marsh David, Haverhill, Ms.
 *Marsh Rev Ezekiel, Ellington, Ct.
 Marsh Rev Frederick, Winchester, Ct.
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 Marsh Rev John, New York city.
 Marsh Rev Justin, Tekousha, Mich.
 Marsh Rev Samuel D., South Africa.
 Marsh Mrs Mary S. do.
 Marsh Rev William H., North Woodstock, Ct.
 Marshall Rev Charles H., Salem, Ia.
 Marshall Rev Matthew M., Fayetteville, Ten.
 Marshall Samuel A., Milford, Ct.
 Martin Rev Benjamin N., Hadley, Ms.
 Martin Rev C. D., New Derry, Pa.
 Martin Mrs Harriet B., Albany, N. Y.
 Martin Hugh, Dandridge, Ten.
 Martin Reuben, Fort Covington, N. Y.
 Martin Rev William W., Livonia, Ia.
 *Martindale Rev Stephen, Wallingford, Vt.
 Martyn Rev J. H.
 Marviu Charles, Wilton, Ct.
 Marvin Mrs Charles, do.
 *Marvin Enoch, Enon Valley, Pa.
 Marvin Theophilus R., Boston, Ms.
 Marvin Mrs T. R. do.
 *Mason Rev Eaton, Dixfield, Me.
 Mnsen Cyrns, D. D., New York city.
 Mason Mrs Martha C. do.
 *Mason Rev Ebenezer, do.
 *Mason John M., D. D. do.
 Mason Lowell, Boston, Ms.
 Mason Daniel G. do.
 Mason Lowell, Jr., Cincinnati, O.
 Mason, William, Boston, Ms.
 Masoo Henry, do.
 Mason Orion, Medway, Ms.
 Mason Rev Stephen, Marshall, Mich.
 Mason William H., Thompson, Ct.
 Masters Francis R., Goshen, N. Y.
 Masters Nicholas M., Schaghticoke, N. Y.
 Masters Thomas, New York city.
 Mather Roland, Hartford, Ct.
 Mather Mrs Mary, do.
 Mather Rev William L., Concord, Ms.
 *Mathesoo James, D. D., London, Eng.
 Matthews Selah, Rochester, N. Y.
 Matson Israel, Jr., Lyme, Ct.
 Matson Catharine, do.
 Matson Nathaniel, Jr. do.
 Matson William N., Hartford, Ct.
 Matthews Rev Henry, Howard District, Md.
 *Matthews Rev J. D., Indiana.
 Matthews Rev Lyman, Cornwall, Vt.
 Matthews Rev Samuel, Abingdon, Va.
 Matthews Rev W. C., South Hanover, Ia.
 Mattocks Rev John Keesville, N. Y.
 Mattocks Mrs Mary E. do.
 Mattoon Rev Charles N., Eldridge, N. Y.
 Maxwell I. I., Bryan co., Ga.
 Maxwell John P. do.
 Maxwell S., Jr., Greenfield.
 May Rev E. H., New York city.
 *May Rev William, Winslow, Me.
 Maybin Edward C., New Orleans, La.
 Maybin Joseph A. do.
 Maybin Miss Anna M. C. do.
 Mayer Lewis, D. D., York, Pa.
 Maynard Rev Joshua L., Washington, Ct.
 Mayo Mrs Alice Cornelia, Richmond, Va.
 McAlpin Rev Robert, Olney, Ga.
 McAuley Rev James.
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 McCall Henry, Lebanon, Ct.
 McCall James, New York city.
 McCall Theodore, do.
 McCall Mrs Lucy, Franklin, Ct.
 McCall Marcus, Bozrahville, Ct.
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 McCarroll Rev Thomas.
 McCartee Robert, New York city.
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 McCool Rev L., Pottsville, Pa.
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 McCorkle Francis A., Greenville, Ten.
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 McCreary Rev James B., Great Bend, Pa.
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 McDonald Rev James M., Jamaica, L. I.
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 McEwen Rev Ebenezer, Fayetteville, Ten.
 McEwen Rev James F., Worcester, Ms.
 McEwen Rev Robert B., Enfield, Ms.
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- McIlvaine Rev J. H., Rochester, N. Y.
 McIlvaine Miss Mary, Philadelphia, Pa.
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 McJimsey Rev J., Montgomery, N. Y.
 McKee Walter, Manchester, Ct.
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 McKeen Rev Silas, Bradford, Vt.
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 McKinney Rev Sabin, Fredonia, N. Y.
 McKinstrey Henry, New York city.
 McKinstrey Rev John A., Torrington, Ct.
 McKnight Rev John, Hamiltonville, Pa.
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 McLane Rev James W., Williamsburg, L. I.
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 McLaran Rev W., New York city.
 McLean Rev Allen, Simsbury, Ct.
 McLean Rev Charles B., Collinsville, Ct.
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 McLoud Rev Anson, Topsfield, Ms.
 McLeod Rev John, Montreal, C. E.
 McMaster Rev John.
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 McMillan Rev Edward, Richland, Ten.
 McMillan Rev William, New Athens, O.
 McMullen Rev R. B., Knoxville, Ten.
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 McNeal Mrs Margaretta, Fayetteville, N. C.
 McPhail Rev George W., Fredericksburg, Va.
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 McQueen Miss Sarah, Fairfield, N. J.
 McReynolds Rev Anthony, East Cleveland, O.
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 Meacham Horace, Albany, N. Y.
 Meacham Rev James, Middlebury, Vt.
 Meacham John, Castleton, Vt.
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 Mead Augustus, Greenwich, Ct.
 *Mead Cowles, Clinton, Mi.
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 Mead Rev Ebenezer, Greenwich, Ct.
 Mead Rev Enoch, New Haven, Ct.
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 Moody Joseph, Newburyport, Ms.
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 Moore R. C. do.
 Moore Rev William H., Torrington, Ct.
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 Mordough Rev John A., Saccarappa, Me.
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 Munson Selah, Cazenovia, N. Y.
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 Nelson Rev Levi, Lisbon, Ct.
 Nelson Thomas E., New York city.
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 Newbury Edwin, Brooklyn, Ct.
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 Newcomb Mrs Joanna, Cambridgeport, Ms.
 Newcomb Jonathan, Braintree, Ms.
 Newcombe Rev George W., Fowlerville, N. Y.
 Newel Rev Gad, Nelson, N. H.
 Newell Allen, West Brookfield, Ms.
 Newell Rev William W., Syracuse, N. Y.
 Newhall Rev Ebenezer, Willsboro', N. Y.
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 Nickels Rev C. M., New London, Ct.
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 Norton Rev Thomas S., Sullivan, N. H.
 Norwood Rev Francis, Washington, Ms.
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 Nott Samuel, D. D., Franklin, Ct.
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 Nourse Rev James, Perryville, Pa.
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 Orcutt Rev John, Uxbridge, Ms.
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 Osborn Rev Joel, North East, N. Y.
 Osborne Rev Enos A., Newark, N. J.
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 Osgood Samuel, D. D., Springfield, Ms.
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 Ostrom Rev James I., New York city.
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 Overaker Miss Maria, do.
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 Oviatt Heman, Rushfield, O.
 Oviatt Rev Tracy M., Crownhelm, O.
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 Owen Rev Roger, Columbia, Pa.
 Pack Rev Jason, Barry, Mich.
 Packard Rev Alpheus S., Brunswick, Me.
 Packard Rev Asa.
 Packard Rev Charles, Lancaster, Ms.
 Packard Rev Charles, Norway, Mo.
 Packard Rev Levi, Spencer, Ms.
 Packard Theophilus, D. D., South Deerfield, Ms.
 Packard Rev Theophilus, Jr., Shelburne, Ms.
 Page Rev A. C., Pelham, Ms.
 Page Rev Benjamin, Bridgeport, Ct.
 Page Benjamin, Hallowell, Me.
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 *Page Simon, do.
 Page Simon, do.
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 Page Rev William, Michigan.
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 Paine Rev John C., Gardner, Ms.
 Paine Rev William P., Holden, Ms.
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 Parmelee Rev Alvan, Middlefield Centre, N. Y.
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 Parmenter Mrs Elizabeth, Attleboro', Ms.
 Parry Rev Joseph, Sandy Hill, N. Y.
 Parshall John, Middlefield Centre, N. Y.
 Parsons Rev Benjamin B., New Preston, Ct.

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 Parsons William, Lockport, N. Y.
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 Partridge Rev George C., Greenfield, Ms.
 Partridge Joel, Medway, Ms.
 Partridge Joseph L., Boston, Ms.
 Passmore Miss Joanna, Smithfield, R. I.
 Patrick Rev Joseph, Greenwich, Ms.
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 Pattengill Rev Julius S., Walton, N. Y.
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 *Patterson Rev James, Philadelphia, Pa.
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 Patten George F., Bath, Me.
 Patten Mrs Hannah T. do.
 Patton Francis, Candia, N. H.
 Patton Rev John, Philadelphia, Pa.
 Patton Rev William W., Hartford, Ct.
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 Payne David B., Lynchburg, Va.
 Payne John R. D. do.
 Payne Lyman, Brighton, N. Y.
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 Peabody Rev William A., East Randolph, Ms.
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 Pearson Eliphalet, Waltham, Ms.
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 Pearson Rev R. M., Grand Detour, Ill.
 Pease Rev Aaron G., East Poultney, Vt.
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 Pease Asa, Jr., Granby, Ms.
 Pease Ahner, Blandford, Ms.
 Pease Eli, do.
 Pease Chloe, do.
 Pease Emory, Somers, Ct.
 Pease Erastus H., Albany, N. Y.
 Pease Rev Giles, Sandwich, Ms.
 Pease Rev L. H., Cohoes, N. Y.
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 Peck Henry, New Haven, Ct.
 Peck Jesse, do.
 Peck Solomon, D. D., Boston, Ms.
 Peckham Rev Joseph, Kingston, Ms.
 Peckham Rev Samuel H., South Royalston, Ms.
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 Peet Rev Josiah W., Fall River, Ms.
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 Peirce Mrs Mary D., Andes, N. Y.
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 Pencilton Rev H. G., Lacon, Ill.
 Penfield Allen, Crown Point, N. Y.
 Penfield Mrs Allen, do.
 Pennell Rev Lewis, Westnook, Ct.
 Pennington William, Newark, N. J.
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 Perkins Rev Ebenezer, Royalston, Ms.
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 *Perkins Rev Nathan, Amherst, Ms.
 *Perkins Nathan, D. D., West Hartford, Ct.
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 Perkins Samuel C. do.
 *Perkins Thomas Shaw, New London, Ct.
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 Perrin Rev Lavalette, Goshen, Ct.
 *Perrine Matthew Le Rue, D. D., Auburn, N. Y.
 *Perry Rev Baxter, Lyme, N. H.
 *Perry Rev Clark.
 Perry Rev David.
 Perry Rev David C., New Fairfield, Ct.
 *Perry Rev David L., Sharon, Ct.
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 Perry Horatio, Elyria, O.
 Perry Moses, Worcester, Ms.
 Perry Nathan, Sharon, Ct.
 Perry Rev Ralph, Agawam, Ms.
 Petabone Rev Ira, Winstead, Ct.
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 Peters Mrs Absalom, do.
 Peterson Rev Edward, Chester, Ct.
 Pettebone Rev Roswell, Canton, N. Y.
 Pettibone Rev P. C., East Stockholm, N. Y.
 Pettingell Rev John H., Saybrook, Ct.
 Pettingell Moses, Newburyport, Ms.
 Pettingell Mrs Sarah, do.
 Pettingell Mrs R. S., Essex, Ct.
 Pettengill Mrs Ruth, Nashua, N. H.
 *Phelps Rev Amos A., New York city.
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 Phelps Eliakim, D. D., Philadelphia, Pa.
 Phelps Rev James T., Enosburg, Vt.
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 *Phelps Rev Philo F., Tallahassee, Fla.
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 *Phillip Rev Robert, London, Eng.
 *Phillips Rev Alonzo, Newburyport, Ms.
 Phillips Rev Charles, Amanda, Ky.
 Phillips Edgar A., Coventry, N. Y.
 *Phillips George W. do.
 Phillips Gilbert D. do.
 Phillips Mrs Elizabeth, do.
 Phillips Ichabod, Marblehead, Ms.
 Phillips James M., Coventry, N. Y.
 Phillips Rev James W., Williamsport, Pa.
 Phillips Rev John C., Methuen, Ms.
 Phillips Rev Lebbeus R., Sharon, Ms.
 Phillips William, D. D., New York city.
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 Phipps Rev William, Paxton, Ms.
 Phoenix Rev Alexander, New York city.
 Pickens Mrs Charity, Boston, Ms.
 Pickett Rev Aaron, Reading, Ms.
 Pierce Daniel, Brighton, Ms.
 Pierce Mrs Godfrey, Little Compton, R. I.
 Pierce Henry, Livonia, N. Y.
 Pierce Hervey, Millbury, Ms.
 *Pierce John, D. D., Brookline, Ms.
 Pierce Mrs Lucy, do.
 Pierce Rev John D., Marshall, Mich.
 Pierce Rev John T., Arcadia, Mo.

- Pierce Miss Marietta, Cornwall, Ct.
 Pierce Mrs Susan R., Hudson, O.
 *Pierce Rev Sylvester G., Methuen, Ms.
 Pierce Rev Willard, Abington, Ms.
 Pierce Rev William, Saco, Me.
 Pierson Albert, Orange, N. J.
 Pierson Daniel C., Jacksonville, Ill.
 Pierson Rev David H., Elizabethtown, N. J.
 Pierson Rev George, Florida, N. Y.
 Pierson Squier, Westfield, N. J.
 Pike David, Boston, Ms.
 *Pike Rev Francis V., Rochester, N. H.
 Pike Mrs Sarah, Newbury, Ms.
 Pillsbury Rev E., Andover, Ill.
 Pillsbury Rev John, Rowley, Ms.
 Pinehes Rev John, Lodi, N. Y.
 Pingry Rev John F., Fishkill, N. Y.
 *Pinneo Rev Bezaleel, Milford, Ct.
 Pinneo Mrs Eliza L., Newark, N. J.
 Pinneo J. B., Newark, N. J.
 Piteher Rev William, Boght, N. Y.
 Pitkin Rev Caleb, Hudson, O.
 Pitkin Rev Elnathan A., Ypsilanti, Mich.
 Pitkin Mrs Emily N., E. Hartford, Ct.
 Pitkin Rev Frederick H., Wis.
 Pitman Rev Benjamin, Putney, Vt.
 Pitts Perez R., Richmond, N. Y.
 Pixley Charles B., Binghamton, N. Y.
 Place Uriel M., Kingsboro', N. Y.
 Place Mrs Sarah B., do
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 Platt Rev Adams W., Hector, N. Y.
 Platt Rev Dennis, Binghamton, N. Y.
 Platt Rev Ebenezer, Northport, N. Y.
 Platt Rev Isaac W., Bath, N. Y.
 Platt Mrs Israel, Hudson, N. Y.
 Platt Rev Merrill S., New Preston, Ct.
 Platt Rev Merritt I., Madison, N. Y.
 Platt Mrs Orinda G., do
 Platt William, Owego, N. Y.
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 Plumer Alexander R., So. Berwick, Mo.
 Plumer John, do
 Plumer Mrs Lucy, do
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 *Polk James K., Knoxville, Ten.
 Pollock Rev A. D., Warrenton, Va.
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 Pomeroy Benjamin, Stonington, Ct.
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 Pomeroy Rev L., Smyrna, N. Y.
 Pomeroy Rev Medad, Cayuga, N. Y.
 Pomeroy Miss Polly, Northampton, Ms.
 Pomeroy Rev Thaddeus, Onondaga Hollow, N. Y.
 Pond Benjamin, Schoharie, N. Y.
 Pond Charles F., Hartford, Ct.
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 *Pond Rev Enoch, Jr., Georgetown, Ms.
 Pond Horace P., Fulton, N. Y.
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 Poor Rev Daniel J., Hopkinton, Ms.
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 Poor Rev Daniel W., Newark, N. J.
 Poor D. W., Hinsdale, Ms.
 Pope Martin, Keesville, N. Y.
 Pope William, Spencer, Ms.
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 Porter Augustus, do
 Porter Rev Charles S., Plymouth, Ms.
 *Porter David C., Catskill, N. Y.
 *Porter David, New York city.
 *Porter David, Constantinople.
 *Porter Ebenezer, D. D., Andover, Ms.
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 Porter Miss Ellen, Boston, Ms.
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 Porter Rev James B.
 Porter Rev Jeremiah, Green Bay, Wis.
 Porter Josiah, East Bloomfield, N. Y.
 Porter Rev Lansing, Rockford, Ill.
 Porter Rev Noah, Jr., New Haven, Ct.
 Porter Robert, Prattsburg, N. Y.
 Porter Samuel, Berlin, Ct.
 Porter Samuel D., Rochester, N. Y.
 Porter Rev Stephen, Geneva, N. Y.
 Porter Susan P., Hadley, Ms.
 Porter William, Lee, Ms.
 *Porter Rev William A., Williamstown, Ms.
 *Porter William, Hadley, Ms.
 *Porter William H., New York city.
 Porter William L., Prattsburg, N. Y.
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 Potter Mrs Amelia, Kingsboro', N. Y.
 Potter Rev George, Stuyvesant, N. Y.
 Potter John D., Brooklyn, Ct.
 Potter Rev Joshua, Sioux Indians.
 Potter Rev Samuel S., Newark, N. J.
 Potter Rev William, Clarendon, O.
 Potts George, D. D., New York city.
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 *Powers Rev Josiah W.
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 Pratt Rev Edward, Abington, Ct.
 Pratt Mrs Sarah B., do
 Pratt Rev Enoch, Brewster, Ms.
 Pratt Rev Ethan, Chemung, N. Y.
 Pratt Henry, Rochester, N. Y.
 Pratt Henry Z., New York city.
 *Pratt Hiram, Buffalo, N. Y.
 *Pratt Rev Horace S., St. Mary's, Ga.
 Pratt Mrs Horace S., do
 *Pratt Rev Levi, Medford, Ms.
 Pratt Rev Miner G., Auburn, Ms.
 Pratt Rev Nath'l A., Reswell, Cobb co., Ga.
 Pratt Rev Stillman, South Adams, Ms.
 *Prentice Rev Charles, South Canaan, Ct.
 Prentice Rev Charles T., Easton, Ct.
 Prentice E. P., Albany, N. Y.
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 Prentice Rev Joseph, Northwood, N. H.
 Prentiss Rev George L., New Bedford, Ms.
 Prentiss Mrs Elizabeth, do
 Prentiss N. S., Roxbury, Ms.
 Prescott D. W., Philadelphia, Pa.
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 Preston Alvan B., Ellenville, N. Y.
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 Preston Willard, D. D., Savannah, Ga.
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 Price Elihu, Elizabethtown, N. J.
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 Pritchard William, Newburyport, Ms.
 Pritchett Rev Edward C., Oriskany, N. Y.
 Proctor John C., Boston, Ms.
 Proctor John C., Jr. do
 Proudft John A., D. D., New Brunswick, N. J.
 Proudft Robert, Union, N. Y.
 Prudden Keen, Southampton, N. J.

- Pruddens Rev George P.
 Pugsley Theodore, Amenia, N. Y.
 *Pumpelly James, Owego, N. Y.
 Pumpelly William, do.
 Punchard George, Boston, Ms.
 Punnett Thomas W., Troy, N. Y.
 Purinton Rev Nathan B., Illinois.
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 Putnam Rev Austin, Hamden Plains, Ct.
 Putnam Miss Betsey F., N. Danvers, Ms.
 Putnam Rev C. M., Jersey, O.
 Putnam Rev Franklin, Tiffin, O.
 *Putnam George, Hartford, Ct.
 Putnam Rev Israel W., Middleboro', Ms.
 Putnam John, Jr., Grafton, Ms.
 Putnam Rev John M., Dunbarton, N. H.
 Putnam John N., Andover, Ms.
 Putnam Rev Rufus A., Epsom, N. H.
 *Putnam Rev Solon G., Granville, O.
 Putnam Tyler, Sutton, Ms.
 Quarterman Rev Robert, Liberty co., Ga.
 Quaw Rev James E.
 Quigly Thomas, Bowlinggreen, Ky.
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 Quincy Anna Winifred, do.
 Quincy Miss Martha A. do.
 Quincy Thomas D. do.
 Raffles Thomas, D. D., Liverpool, Eng.
 Raiguel Henry P., Reading, Pa.
 Raiguel William, Philadelphia, Pa.
 Ramsay Rev William, do.
 Rand Rev Asa, Pompey, N. Y.
 Rand Rev William W., New York city.
 Randall Giles, Foxboro', Ms.
 Rankin Rev Andrew.
 Rankin Rev A. T., Mendon, N. Y.
 Rankin Rev Edward E., Springfield, N. J.
 Rankin Rev Henry V., Ningpo, China.
 Rankin John, New York city.
 Rankin William, Newark, N. J.
 Ranslow Rev George W., Georgia, Vt.
 Ransom Rev Joseph, Johnstown, N. Y.
 Rathbon Benjamin, Springfield, N. Y.
 Rathbone J. H., Utica, N. Y.
 Rawson Rev Alanson, Roxbury, N. H.
 Rawson Grindall, South Woodstock, Ct.
 Rawson Pelatiah, Whitesboro', N. Y.
 Rawson Rev T. R., Albany, N. Y.
 Ray Rev John W., Clyde, N. Y.
 Ray Rev Lucerne, Hartford, Ct.
 Ray Mrs Sarah, Rochester, N. Y.
 Raymond Benjamin, Fort Covington, N. Y.
 Raymond Benjamin W., Chicago, Ill.
 Raymond Rev Henry A., Niskeuna, N. Y.
 Raymond Henry S., New York city.
 Raymond Samuel W., Kirkland, N. Y.
 Reynolds Rev Free grace, Wilmington, Ms.
 Read Rev Charles H., Richmond, Va.
 Read Mrs Tryphena L. do.
 Read Clement C., Farmville, Va.
 Read Rev Herbert A.
 Read Rev Hollis, New Preston, Ct.
 Reddington Mr, Fredonia, N. Y.
 Redfield John, New York city.
 Redfield Rev Theophilus, Vienna, N. Y.
 Reed Andrew, D. D., London, Eng.
 Reed Rev Andrew H., Mendon, Ms.
 *Reed Rev Augustus B., Ware, Ms.
 Reed Benjamin T., Boston, Ms.
 *Reed Eliakim, Greenville, N. Y.
 Reed Leonard.
 Reed Miss Rebecca C., Boston, Ms.
 Reed Samuel G., N. Brookfield, Ms.
 Reed Miss Susan, South Hadley, Ms.
 Reed Rev Villeroy D., Lansingburgh, N. Y.
 Reed Mrs William, Marblehead, Ms.
 Reeve Henry L., Richmond, Va.
 Reeve Samuel, do.
 Reeve Elizabeth, do.
 Reeve Eveline Elizabeth, do.
 Reeve Joanna W. do.
 Reeve Miss Margaret C. do.
 Reeve Jeremiah, Brooklyn, N. Y.
 Reeve William B., Canton, O.
 Reid Rev Adam, Salisbury, Ct.
 Reid Rev Jared, Tiverton, R. I.
 Reid Rev William M.
 Reid William S., D. D., Lynchburg, Va.
 Reiley Rev William, Hurley, N. Y.
 *Remsen Peter, New York city.
 *Renville Joseph, Lac qui Parle, Upper Miss.
 Reynolds Rev A. M., Mount Pleasant, Pa.
 *Reynolds Rev Anthony M., Herrick, Pa.
 Reynolds James P., Keeseville, N. Y.
 Reynolds Rev Tertius, Fairfax, Vt.
 Reynolds Volatine, Hartford, Ct.
 Rhea James A., Blountville, E. Ten.
 Rhea D. B. do.
 Rhea Mary M. do.
 Riach James Pringle, Scotland.
 Rice Abner, Woburn, Ms.
 Rice Austin, Conway, Ms.
 *Rice Benjamin.
 Rice B. H., D. D., Prince Edward co., Va.
 Rice Rev Chauncey D., East Douglas, Ms.
 Rice Mrs Tryphena C. do.
 Rice Rev D., Troy, O.
 Rice Danforth, Leicester, Ms.
 Rice Mrs Danforth, do.
 Rice Edward, Auburn, Ms.
 Rice Edward, Wayland, Ms.
 Rice George T., Worcester, Ms.
 Rice Rev James H., Smithville, C. W.
 Rice Joel, Ware, Ms.
 Rice John, Farmville, Va.
 Rice John P., Boston, Ms.
 Rice Nathan, D. D., Cincinnati, O.
 Rice Rev Thomas O., West Killingly, Ct.
 Rich Rev Alonzo B., Stanwich, Ct.
 Rich Rev Charles, West Woodstock, Ct.
 Rich Ezekiel, Deep River, Ct.
 Richards Rev Austin, Nashua, N. H.
 Richards Rev Charles, Lakeville, N. Y.
 Richards Rev E. L., Reading, Pa.
 Richards Rev George, Boston, Ms.
 Richards Henry S., Poughkeepsie, N. Y.
 Richards Rev James, Morristown, N. J.
 *Richards Mrs Elizabeth B. do.
 Richards James, Jr. do.
 Richards Mrs Sarah W. do.
 Richards John, D. D., Hanover, N. H.
 Richards Rev J. DeForest, Charlestown, N. H.
 Richards Mrs Harriet B. J. do.
 *Richards Rev William, Sandwich Islands.
 Richards Miss Helen C. do.
 Richards Miss Julia M. do.
 Richards William L., China.
 Richardson Amos, Fryeburg, Me.
 Richardson Calvin, Woburn, Ms.
 Richardson Frederick L., Bath, Me.
 Richardson Henry L. do.
 Richardson John G. do.
 Richardson George L. do.
 Richardson Sarah B. do.
 Richardson Mary J. do.
 Richardson Rev James P., Otisfield, Me.
 Richardson Rev John B., Pittsford, N. Y.
 Richardson Rev Merrill, Terryville, Ct.
 Richardson Rev Nathaniel, Burlington, Ms.
 Richardson Stephen, Woburn, Ms.
 Richardson Thomas, Jr. do.
 Richardson Rev William, Deering, N. H.
 Richardson William F., Boston, Ms.
 Richardson William P., New York city.
 Richmond Abigail, Little Compton, R. I.
 Richmond Isaac B. do.
 Richmond Rev T. T., Medfield, Ms.
 Riddel Rev Samuel H., Boston, Ms.
 Riddel Rev William, Barnardston, Ms.
 Riddle Mrs Elizabeth, Pittsburgh, Pa.
 Rider James, Jamaica, N. Y.
 Riggs Rev Elias, Smyrna, Asia.
 Riggs Joseph L., Wells, Pa.
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 Riggs Rev Zenas, New Berlin, N. Y.
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- Riley Mrs Ann F., Livonia, N. Y.
 Ripley Rev Erastus, Davenport, Iowa.
 *Ripley Rev Erastus, Montville, Ct.
 Ripley Rev Henry A., Montrose, Pa.
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 Ripley Mrs Florida M., do.
 Ripley Rev Lincoln, Waterford, Me.
 Ripley Mrs Nancy, Roxbury, Ms.
 Ripley Mrs Ruth, Synecuse, N. Y.
 Risley George, Somers, Ct.
 Ritter Nathan, Hartford, Ct.
 Ritter Thomas, New York city.
 Robbins Rev Alden B., Bloomington, Inwa.
 Robbins Amatus, Troy, N. Y.
 Robbins Rev Francis L., Enfield, Ct.
 *Robbins James W., Lenox, Ms.
 Robbins Joseph, Boston, Ms.
 Robbins Josiah, Plymouth, Ms.
 Robbins Rev Royal, Berlin, Ct.
 Robbins Thomas, D. D., Hartford, Ct.
 Robbins Isaac, D. D., Stoddard, N. H.
 Roberts Rev George, Cambria co., Pa.
 Roberts Rev George, Williamsfield, O.
 Roberts Gerardus, New Milford, Ct.
 Roberts Rev Jacob, Fairhaven, Ms.
 Roberts Rev James Austin, New Bedford, Ms.
 Roberts Mrs James A., do.
 Robertson Duncan, Kingsboro', N. Y.
 Robertson Rev Samuel, Scotchrie, N. Y.
 Robie Rev Edward, Gorham, Me.
 Robins John P., Snow Hill, Md.
 Robins Mrs Margaret A. P., do.
 Robinson Charles, New Haven, Ct.
 Robinson Miss Elizabeth, do.
 Robinson George, do.
 Robinson David F., Hartford, Ct.
 Robinson Lucius F., do.
 Robinson Edward, Jr., New York city.
 Robinson Rev E. W., Preetown, Ms.
 Robinson Rev Henry, Plainfield, Ct.
 Robinson Henry C., Hartford, Ct.
 *Robinson John, D. D., Concord, N. C.
 Robinson John, Lee, Ms.
 Robinson Rev Moses, Enosburg, Vt.
 Robinson Mrs Phlema, Brentwood, N. H.
 Robinson Rev Phineas, Franklinville, N. Y.
 Robinson Rev Ralph, New Haven, N. Y.
 Robinson Miss Sarah, Marblehead, Ms.
 Robinson Vine, Brooklyn, Ct.
 *Robinson Rev William, Southington, Ct.
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 Rockwell Rev Charles, Pontiac, Mich.
 Rockwell John A., Norwich, Ct.
 Rockwell John J., do.
 Rockwell Rev J. Edson, Wilmington, Del.
 Rockwell Rev Samuel, New Britain, Ct.
 Rockwell Mrs Warren, Hudson, N. Y.
 Rockwood Rev Elsha, Swanzy, N. H.
 Rockwood Rev L. B., New York city.
 Rockwood Rev Otis, Bradford, Ms.
 Rockwood Rev S. L., Hanson, Ms.
 Rockwood William, Bridport, Vt.
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 Rodgers Mrs Mary, Newark, N. J.
 Rogan Rev D., Blountville, Ten.
 Rogers Rev Charles W., Bryan co., Ga.
 Rogers Mrs Elizabeth, Northampton, Ms.
 Rogers George, Boston, Ms.
 Rogers Rev Isaac, Farmington, Me.
 Rogers John, Plymouth, N. H.
 Rogers Rev Leonard, Union Corner, N. Y.
 Rogers Moses, South Dennis, Ms.
 Rogers Nathan B., Hopkinton, N. H.
 Rogers Rev R. K., Bound Brook, N. J.
 Rogers Rev Stephen, Westmoreland, N. H.
 Rogers Rev William M., Boston, Ms.
 *Rogers Mrs William M., do.
 Rogers William M., Bath, Me.
 Rogers William R., Jamestown, N. Y.
 Rogers Rev Zabdiah, Wilton, S. C.
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 Romeyn Rev James, Bergen Point, N. J.
 Rood Rev Anson, Philadelphia, Pa.
 Rood Rev David, So. Africa.
 Rood Ebenezer, Torrington, Ct.
 Rood Rev Henan, Haverhill, N. H.
 Rood Rev T. H., Jamaica, Vt.
 Roosevelt Cornelius V. S., New York city.
 Roosevelt Isaac, Poughkeepsie, N. Y.
 Root Rev David, Guilford, Ct.
 Root Joseph, Enfield, Ms.
 Root Rev Judson A., New Haven, Ct.
 Ropes Joseph S., Boston, Ms.
 Ropes William, Boston, Ms.
 Ropes Miss S. Louisa, do.
 Ropes Miss Elizabeth H., do.
 Ropes Miss Martha R., do.
 Ropes William H., St. Petersburg, Russia.
 Ropes Mrs Ellen H., do.
 *Rose Rev Israel G., Chesterfield, Ms.
 Rose Mrs Percy B., Worcester, Ms.
 Rosckians Enoch H., Glen's Falls, N. Y.
 Rosinkrans Rev Joseph, Holland Patent, N. Y.
 Ross Rev Frederick A., Rotherwood, Ten.
 Ross Mrs F. A., do.
 Ross Miss Rowena, do.
 Ross William H., Albany, N. Y.
 Rousseau Miss Ann E., Boston, Ms.
 Rousseau Mrs Dolly M., Newbury, Ms.
 Rowe Ebenezer, Rockport, Ms.
 Rowe Mrs Polly, do.
 Rowe Elijah, Sunderland, Ms.
 Rowe Mrs Mary, Farmington, Ct.
 Rowell Rev George B., Sandwich Islands.
 Rowell Mrs Malvina J., do.
 *Rowell Rev Joseph, Cornish, N. H.
 *Rowland Rev Henry A., Windsor, Ct.
 Rowland Rev Henry A., Honesdale, Pa.
 Rowland Mrs Henry A., do.
 Rowland Rev James, Circleville, O.
 Rowland Rev Jonathan M., Brooklyn, N. Y.
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 Royal Rev J. L., Fauquier, Va.
 Royce Rev Andrew, Barre, Vt.
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 Rudd Rev George R., Auburn, N. Y.
 Rugg Mrs Stella A., Flint, Mich.
 Ruggles Rev J. W., Pontiac, Mich.
 Rumsey Daniel L., Silver Creek, N. Y.
 *Russell Aaron, Peoria, Ill.
 Russell Rev C. P., New York city.
 Russell Mrs Elizabeth, Albany, N. Y.
 Russell Rev E., Springfield, Ms.
 Russell George, Boston, Ms.
 Russell Mrs Louisa R., do.
 Russell Levi, Lisbon, Wis.
 Russell Moore, Plymouth, N. H.
 Russell Joshua T., Oakland, Mi.
 Russell Rev William, Chatbam, Ct.
 Russell William W., Plymouth, N. H.
 Rutan Manning, Dover, N. J.
 *Sabin Rev John, Fitzwilliam, N. H.
 Sabin Mrs Mary, do.
 Sabin Rev Lewis, Templeton, Ms.
 Sabin Mrs Maria P., do.
 Safford Alonzo, Fairhaven, Vt.
 Safford Daniel, Boston, Ms.
 Safford Mrs Daniel, do.
 Safford Daniel P., do.
 Safford George B., do.
 Safford John, Beverly, Ms.
 Sage Orin, Blandford, Ms.
 Sage Mrs Ruth P., do.
 Sage Miss Sarah R., do.
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 Salisbury Mrs J., do.
 *Salisbury Josiah, Boston, Ms.
 *Salisbury Stephen, Worcester, Ms.
 Salisbury Mrs Elizabeth, do.
 Salisbury Stephen, do.
 Salisbury Stephen, Medway, Ms.
 Salisbury Rev William, Jefferson, N. Y.
 Salmon George, Fulton, N. Y.
 Salmon Mrs Maria C. M., do.
 Salter Rev J. W., Douglas, Ms.

- Salter Rev William, Burlington, Iowa.
 Saltonstall Mrs Hannah, New London, Ct.
 Sampson Ashley, Rochester, N. Y.
 Sampson George R., Boston, Ms.
 *Sampson Mrs Abby J. do.
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 Sanborn Rev Pliny F., East Granby, Ct.
 Sanders Rev Ephraim D., Petersburg, Va.
 Sanderson Rev Alonzo, Tolland, Ms.
 *Sanderson Thomas, Whately, Ms.
 Sanford Clark, Orwell, Vt.
 Sandys Rev Edwin, New Lebanon, N. Y.
 Sanford Rev Baalis, East Bridgewater, Ms.
 Sanford Rev David, Medway Village, Ms.
 Sanford Mrs S. P. do.
 Sanford Rev Enoch, Halifax, Ms.
 Sanford Estes H., Worcester, Ms.
 Sanford Rev John, Amherst, Ms.
 *Sanford Rev Joseph, Philadelphia, Pa.
 Sanford Mrs Hannah, Newark, N. J.
 Sanford P., Boston, Ms.
 Sanford Rev William H., Boylston, Ms.
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 Sargeant Asa, Danville, Vt.
 Sargent Richard, West Amesbury, Ms.
 Sauderson Rev Henry H.
 Savage Rev Amos, Berlin, Ct.
 Savage Rev George S. F., St. Charles, Ill.
 Savage Rev John A., Ogdensburg, N. Y.
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 Savage Rev Thomas, Bedford, N. H.
 Savage Rev William T., Franklin, N. H.
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 Sawyer Rev D., Lempster, N. H.
 Sawyer George W., Berlin, Ms.
 Sawyer Rev Leicester A., Monroeville, O.
 Sawyer Rev Moses.
 Sawyer Oliver, Berlin, Ms.
 Saxton Rev Joseph A., New River, La.
 Scales Rev Jacob, Plainfield, N. H.
 Scales Mrs Nancy Beaman, do.
 Scales Mrs P. F. do.
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 Scarborough William S., Thompson, Ct.
 Schaffer Rev Samuel, Virgil, N. Y.
 Schaffler Rev William G., Constantinople.
 Schenck Rev George, Bedminster, N. J.
 Schenck Rev Martin L., Saugerties, N. Y.
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 Scofield Rev Alanson, Michigan.
 Scofield Rev Solomon R., Mecklenburg, N. Y.
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 Scott Miss Martha C., South Hadley, Ms.
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 Scott Rev Thomas F., Georgia.
 Scott Rev W. A., New Orleans, La.
 Scott Rev William N., Luncy's Creek, Va.
 Scovel Asahel, Lockport, N. Y.
 Scovel Rev E., Mexico, N. Y.
 Scovel Hezekiah, Albany, N. Y.
 Scovell Miss Juliet, Lewiston, N. Y.
 Scovell Rev M., Hudson, N. Y.
 Scovill Mrs Elizabeth, do.
 Scovill Frederick H. do.
 Scovill Rev J. F., Schenectady, N. Y.
 Scoville John, Harwinton, Ct.
 Scranton Edwin, Rochester, N. Y.
 Scranton Rev Erastus, Burlington, Ct.
 Scribner Rev I. M., Auburn, N. Y.
 Scripture Oliver, Hollis, N. H.
 Scudder Charles, Boston, Ms.
 Scudder Mrs Sarah L. do.
 Scudder Rev John, Madras, India.
 Scudder Mrs Harriet W. do.
 Scudder Rev Henry Martyn, do.
 Scudder Mrs Henry M., Madras, India.
 Scudder Horace E., Boston, Ms.
 Scudder Rev William W., Ceylon.
 Seabury Rev Edwin.
 Seabury Pardon G., New Bedford, Ms.
 Seagrave William H., Slatersville, R. I.
 Searle Rev Jairus C., Southampton, Ms.
 Searle Rev Jeremiah, Cossackie, N. Y.
 Searle Rev Moses C.
 Searle Rev Richard T., Henniker, N. H.
 Searle Mrs Richard T. do.
 Searies Philip, Bridport, Vt.
 Sears Rev Jacob C., Six-Mile-Run, N. J.
 Scars Rev Oliver M., Dalton, Ms.
 Sears Mrs Maria W. do.
 Sears Rev Reuben, Chelmsford, Ms.
 Seaver Thomas, Walpole, N. H.
 Sedgwick Rev Avelyn, Ogden, N. Y.
 Sedgwick William, Poughkeepsie, N. Y.
 Seeley Rev Raymond H., Springfield, Ms.
 Seelye Rev Edward E., Lansingburgh, N. Y.
 Seelye Seth, do.
 Seelye George C., Geneva, N. Y.
 Seelye Mrs Mary E. do.
 Seelye Mrs Julia, Cherry Valley, N. Y.
 Seelye Julius H., Bethel, Ct.
 Seelye Rev Samuel T., Wolcottville, Ct.
 Seelye Seth, Bethel, Ct.
 Seelye Thomas, Woodbury, Ct.
 Segur Thomas B., Dover, N. J.
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 *Seldon Rev Sylvester, Hebron, Ct.
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 Sessions Rev Alexander J., Salem, Ms.
 Sessions Rev John, Albany, N. Y.
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 Severance Martin, Shelburne, Ms.
 Severy Solomon, Sutton, Ms.
 Sewall Rev Daniel, Castine, Me.
 Sewall Rev David B., Robbinston, Me.
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 Sewall Rev Samuel, Burlington, Ms.
 *Sewall William, Boston, Ms.
 Sewall William, Panther Creek, Ill.
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 Seward Rev Dwight M., West Hartford, Ct.
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 Seymour Mrs Mary, do.
 Seymour Rev Henry, Hawley, Ms.
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 Seymour H. R., Buffalo, N. Y.
 Seymour Nathan P., Hudson, O.
 Seymour William J., Burlington, Vt.
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 Shackford W. M., Portsmouth, N. H.
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 Shaw Edward, Thompson, Ct.
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 Shearer Rev John, Montrose, Pa.
 Shedd Rev Charles, Campton, N. H.
 Shedd Josiah, Peacham, Vt.
 Shedd Rev Marshall, Willsboro', N. Y.
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 *Sheldon Ira, Plymouth, N. Y.
 Sheldons Rev Luther, Easton, Ms.

- Sheldon Rev Luther H., Townsend, Ms.
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 Sherman Elijah, Woodbury, Ct.
 Sherman Ira, Bridgeport, Ct.
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 Sherman Isaac, do.
 Sherman Rev Joseph, Columbia, Ten.
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 Sherwood Rev Elisha B., Liverpool, N. Y.
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 Short Simeon, Thetford, Vt.
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 Shute William M., Boston, Ms.
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 Sibley Levi W., do.
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 Sikes Rev Oren, Bedford, Ms.
 Sill Miss Anna P., Warsaw, N. Y.
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 Silliman Prof Benjamin, Jr., do.
 Silliman Rev Jonathan, Canterbury, N. Y.
 Silliman R. D., Troy, N. Y.
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 Simonds Artemas, do.
 Simonds Samuel B., Lowell, Ms.
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 Simpson Michael H., do.
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 Skinner Jason, Harwinton, Ct.
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 Slade William, Cornwall, Vt.
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 Slocum Rev John, New York city.
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 Smith Rev Asa B., Buckland, Ms.
 Smith Rev Azariah, Erzerroom, Asia.
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 Smith Rev Bezaleel, Mt. Vernon, N. H.
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 Smith Rev Courtland, Warrensburg, N. Y.
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 Smith Mrs Edward, Easthampton, Ms.
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 Smith Rev Eli, Beirûr, Syria.
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 Smith Harvey, Ridgefield, Ct.
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 Smith Rev Hervey.
 Smith Rev H., Hanover co., Va.
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 Smith Rev H. B., West Granville, Ms.
 Smith H. H.
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 Smith Ichabod, West Haven, Ct.
 Smith Rev Ira, Union, N. Y.
 Smith Israel, Albany, N. Y.
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 Smith James, Philadelphia, Pa.
 Smith Mrs James, do.
 Smith Mrs Maria, do.
 Smith Rev James, Kentucky.
 Smith Rev James A., Glastenbury, Ct.
 Smith James W., Boston, Ms.
 Smith James W., Sandwich Islands.
 Smith Jesse, Lyons, N. Y.
 Smith Rev John.
 Smith Rev John, Kingston, N. H.
 Smith Rev John C., Ceylon.
 Smith Mrs J. C., do.
 Smith Rev John F., Auburn, N. Y.
 Smith John Pye, D. D., Homerton, Eng.
 Smith John W., Chelsea, Vt.
 Smith Rev Joseph, Frederick, Md.
 Smith Rev Joseph F., Winchester, Va.
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 Smith Miss Laura A.
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 Smith Rev Lowell, Sandwich Islands.
 Smith Lyndon A., Newark, N. J.
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 Smith Mrs Nathaniel, Newburyport, Ms.
 *Smith Norman, Hartford, Ct.
 Smith Norman, do.
 Smith Thomas, do.
 Smith Miss Pamela, Granby, Ms.
 *Smith Peter, Schenectady, N. Y.
 Smith Rev Preserved, Carlisle, Ms.
 Smith Mrs Eliza A. do.
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 Smith Rev Ralph, Lee, Ms.
 Smith Rev Reuben, Ballston Centre, N. Y.
 Smith Rev Robert W., Bradleyville, S. C.
 Smith Samuel D., Enfield, Ms.
 Smith Mrs Sarah, Charleston, S. C.
 *Smith Rev Seth, Genoa, N. Y.
 Smith Rev Stephen S., Westminster, Ms.
 Smith Miss Susan, Schaghticoke, N. Y.
 Smith Miss Theodocia P., Philadelphia, Pa.
 Smith Rev Theophilus, New Canaan, Ct.
 Smith Rev Thomas M., Gambier, O.
 Smith Truman, Brooklyn, N. Y.
 Smith Rev Walter, North Cornwall, Ct.
 Smith William K., Fredericksburg, Va.
 Smith Mrs Abigail, do.
 Smith William, Augusta, Ga.
 Smith William M., Manlius, N. Y.
 Smith William M., Sharon, Ct.
 Smith Rev Winsor A., Belpro, O.
 Smith Worthington, D. D., Burlington, Vt.
 Smyth Miss Susan, Richmond, Va.
 Smyth Rev Anson, Toledo, O.
 Smyth Thomas, D. D., Charleston, S. C.
 Smyth Mrs Thomas, do.
 Smyth Rev William, Brunswick, Me.
 Sneed Rev S. K., Evansville, Ia.
 Snell Ebenezer, Plainfield, Ms.
 *Snodgrass Rev James, West Hanover, Pa.
 Snodgrass William D., D. D., New York city.
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 Snow Edward L., Easthampton, Ms.
 Snowdon G. T., Columbia, S. C.
 Snowdon Mrs G. T. do.
 Snowdon Rev Samuel F.
 Snyder Rev Henry, Arcade, N. Y.
 Snyder Rev Peter, Watertown, N. Y.
 Solander Cheney, Brimfield, Ms.
 Soley William, Northern Liberties, Pa.
 Soule Rev Charles, Norway, Me.
 Soule Rufus, Freeport, Me.
 Soule Thomas, do.
 Souther Rev Samuel, Jr., Belfast, Me.
 Southgate Rev Robert, Monroe, Mich.
 *Southmayd Rev Daniel S., Fort Bend, Texas.
 Southworth Eleazer, Elba, N. Y.
 Southworth Rev Tertius D., Franklin, Ms.
 Southworth Wells, West Springfield, Ms.
 Sparhawk Thomas P., Philadelphia, Pa.
 Sparks Rev S. M., Pittsburg, Pa.
 Sparrow Rev P. I., Prince Edward's, Va.
 Spalding Matthias, Amherst, N. H.
 Spalding Mrs Matthias, do.
 Spalding Rev Samuel J., Salmon Falls, N. H.
 Spangler Christian E., Philadelphia, Pa.
 Spaulding Rev Alvah, Cornish, N. H.
 Spaulding Mrs Ambra S. do.
 Spaulding Edward, Nashua, N. H.
 Spaulding Rev George, Brighton, Ill.
 Spaulding Rev John, New York city.
 Spaulding Rev Levi, Ceylon.
 Spaulding Mrs Mary C. do.
 Spaulding Mrs Mary R., Worcester, Ms.
 Spear Rev Samuel T., Brooklyn, N. Y.
 *Speece Conrad, D. D., Augusta, Va.
 Spees Rev S. G., Cincinnati, O.
 Spencer Asa, Snowhill, Md.
 Spencer I. S., D. D., Brooklyn, N. Y.
 Spencer Jared W. do.
 Spencer Rev Theodore, Lyons, N. Y.
 Spencer Rev William H., Lyons, N. Y.
 Spofford Jeremiah, Bradford, Ms.
 Spofford Rev Luke A., Bethany, N. Y.
 Spooner Andrew, Oakham, Ms.
 Spooner Rev Charles, Wadham's Mills, N. Y.
 Spooner William B., Bristol, R. I.
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 Sprague Rev Daniel G., South Orange, N. J.
 Sprague Daniel J. do.
 Sprague Rev Isaac N., Brooklyn, N. Y.
 Sprague Joseph G., Salem, Ms.
 Spring Rev Samuel, East Hartford, Ct.
 Spring Mrs Samuel, do.
 Sprole Rev William T., West Point, N. Y.
 Squier Rev E. H., Hartland, Vt.
 Squier Rev Miles P., Geneva, N. Y.
 Squire Job, Plainfield, N. J.
 St. John Ansell, New York city.
 St. John Mrs Isabella, do.
 St. John Miss Isabella, do.
 St. John Miss Harriet, do.
 St. John Miss Julia E. do.
 St. John George, Norwalk, Ct.
 Stacy Mrs Azubah, Hadley, Ms.
 Stafford Rev James, Greenville, Ill.
 Stafford Rev Ward, Bloomfield, N. J.
 Stanley Prof A. D., New Haven, Ct.
 Stanley Hezekiah, Kensington, Ct.
 Stanley James, Clinton, Miss.
 Stanley Mrs Lucinda, Cazenovia, N. Y.
 Stanton Enoch C., Brattleboro', Vt.
 Stanton Rev Robert P., Cohoes, N. Y.
 Stark A. P., Good Water, Choc. Na.
 Starks Rev Henry L., Shelburne, Vt.
 Starkweather Charles, Northampton, Ms.
 Starkweather Rev F. M. do.
 Starkweather Rev John.
 Starr Frederick, Rochester, N. Y.
 Starr Mrs Lucy Ann, do.
 *Starr Rev Peter, Warren, Ct.
 Stearns Rev Jonathan F., Newark, N. J.
 Stearns Mrs Anna S. do.
 Stearns Rev Josiah H., Dennyville, Me.
 Stearns Rev J. G. D., Billerica, Ms.
 *Stearns Rev Samuel H., Bedford, Ms.
 Stearns Rev William A., Cambridgeport, Ms.
 Stearns Mrs Rebecca A. do.
 Stebbins Mrs Cyrus, Granby, Ms.
 Stebbins Rev George, Sterling, Ill.
 Stebbins Moses, Sunderland, Ms.
 *Stebbins Rev Stephen W., Orange, Ct.
 Stebbins William, New Haven, Ct.
 Stebbins Zenas, Belchertown, Ms.
 Stedman Charles J., Brooklyn, N. Y.
 Stedman Mrs Elizabeth S. do.
 Stedman Francis D., Boston, Ms.
 Stedman George T., Cincinnati, O.
 Stedman James, Norwich, Ct.
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 Steele Rev I. A., Grandview, Ill.
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 Steele Rev John M., S. Woburn, Ms.
 *Steele Rev Julius E., Michigan.
 Steele Rev Robert, Abington, Pa.
 Steele Rev William H., Borneo.
 Stephens Rev Solomon, Aurora, O.
 *Stephenson Rev George, Lexington, Ky.
 Sterling George, Bridgeport, Ct.
 Sterling Nathaniel, La Fayette, N. Y.
 Sterling Sherman H., Brooklyn, N. Y.
 Sterling Sherwood, Bridgeport, Ct.
 *Sterling Sylvanus, do.
 Sterling Mrs Sylvanus, do.
 Sterling Rev William, Pittsburg, Pa.
 Stetson Jotham, Medford, Ms.
 Stetson John, do.
 Stevens Rev Alfred, Westminster, Vt.
 *Stevens Rev Edwin, Canton, China.
 Stevens Jeremiah, Portland, Me.
 Stevens Rev John H., Stoneham, Ms.
 Stevens Lyman D., Concord, N. H.
 Stevens Miss Mary M., South Hadley, Ms.
 Stevens Mrs Nancy M., Bloomfield, N. J.

- Stevenson Rev James, Florida, N. Y.
 *Stevenson Rev J. M., Dayton, O.
 Stevenson Rev P. E., Staunton, Va.
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 Stewart Rev Daniel, New Albany, Ia.
 Stewart Robert L., Charleston, S. C.
 Stickney Nathan, Concord, N. H.
 Stickney Nathaniel, Dracont, Ms.
 Stickney Paul, Hallowell, Me.
 Stiles Rev Joseph C., New York city.
 Stiles Phineas, Jericho, Vt.
 *Stille John, Philadelphia, Pa.
 Stillman Rev Timothy, Dunkirk, N. Y.
 Stockbridge Jason, Hadley, Ms.
 Stocking Rev William R., Orooniah, Persia.
 Stocking Mrs Jerusha E., do.
 Stockton Rev Benjamin B., Geneseo, N. Y.
 Stockton Rev Thomas H., Philadelphia, Pa.
 Stoddard Mrs Arthur F., Glasgow, Scotland.
 Stoddard Rev David T., Orooniah, Persia.
 *Stoddard Mrs Harriet B., do.
 Stoddard Mrs Eliza P. D., New York city.
 Stoddard James, Lisle, N. Y.
 Stoddard John, Dawfuskie, S. C.
 Stoddard Mrs Mary L., do.
 Stoddard Albert H., do.
 Stoddard Miss Isabella, do.
 Stoddard Henry M., do.
 Stoddard John J., do.
 Stoddard Mary H., do.
 Stoddard Rev Judson B., Sherman, Ct.
 Stoddard Mrs Mary A., Boston, Ms.
 Stoddard Charles A., do.
 Stoddard Mary, do.
 Stoddard Solomon, Northampton, Ms.
 Stoddard Mrs Sarah, do.
 Stoddard Mrs Frances B., do.
 Stoddard William H., do.
 *Stoddard Solomon, Jr., do.
 Stoddard Mrs Frances E., do.
 Stoddard Solomon P., do.
 Stoddard Charles, II. B. M. Army.
 Stokes James, New York city.
 Stokes Mrs Caroline, do.
 Stone Albert, Grafton, Ms.
 Stone Rev Andrew L., Boston, Ms.
 Stone Rev Benjamin P., Concord, N. H.
 Stone Collins, Hartford, Ct.
 Stone Rev Cyrus, Saugus, Ms.
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 Stone Miss Helen M., do.
 Stone Rev Henry, Pittsburg, Pa.
 Stone Isaac, Auburn, Ms.
 Stone Israel, do.
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 Stone Rev Levi H., Glover, Vt.
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 Stone Luther, East Douglas, Ms.
 Stone Mrs Sally, do.
 Stone Rev Micah S., Brookfield, Ms.
 Stone Mrs Sarah, do.
 Stone Rev Rollin S., Danbury, Ct.
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 Stone Squire, W. Newark, N. Y.
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 Stone Rev Thomas T., Salem, Ms.
 Stone Rev Timothy, South Cornwall, Ct.
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 Storer Bellamy, Cincinnati, O.
 Storer Woodbury, Portland, Me.
 Storm Walter, New York.
 Storrs Eleazor W., Longmeadow, Ms.
 Storrs Rev John, Holliston, Ms.
 Storrs Rev Richard S., Jr., Brooklyn, N. Y.
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 Storrs Zalmon, Mansfield Centre, Ct.
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 Stow Rev Timothy.
 Stow Rev William B., Sheridan, N. Y.
 *Stowe Rev Jeremiah, Livonia, N. Y.
 Stowell David, Townsend, Ms.
 Stowell Mrs Mary, Cooperstown, N. Y.
 Stows C. W., Montpelier, Vt.
 Stratton Rev James, Portsmouth, Va.
 Stratton Rev John, Moscow, N. Y.
 Street Rev Robert, Connecticut Farms, N. J.
 *Street Titus, New Haven, Ct.
 Streeter G. A., Fort Covington, N. Y.
 Strickland Benjamin, Berlin, Vt.
 Stringham Silas H., United States Navy.
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 *Strong Rev Caleb, Montreal, C. E.
 *Strong Mrs Catharine M., do.
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 Strong Rev Edward, New Haven, Ct.
 Strong Edward, West Springfield, Ms.
 *Strong Elnathan, Hardwick, Vt.
 *Strong Rev Ephraim, Honeoye Falls, N. Y.
 *Strong Rev Henry P., Potter, N. Y.
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 Stryker Rev Isaac P., Vernon, N. Y.
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 Stuart Robert, New York city.
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 Sullivan Rev Lot B., Greenwich, Ms.
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 *Sutherland Jacob, Geneva, N. Y.
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 Suydam Henry, New York city.
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 Swain Rev Leonard, Nashua, N. H.
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 Swan Rev Benjamin L., Litchfield, Ct.
 Swasey Rev Arthur, Brighton, Ms.
 Sweasy Miss Emeline, Newark, N. J.
 Sweet Aaron, Cambridgeport, Ms.
 Sweetser J. A., Brooklyn, N. Y.
 Sweetser Luke, Amherst, Ms.
 Sweetser Samuel, Athol, Ms.
 Sweetser Mrs Hannah, do.
 Sweetser Rev Seth, Worcester, Ms.
 Sweetser Mrs Seth, do.
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 Swift Rev E. G., Northampton, Ms.
 Swift Mrs Catharine S., do.
 Swift Rev Ephraim G., North Killingworth, Ct.
 *Swift Wyatt R., Schaghticoke, N. Y.
 *Swift Rev Zephaniah, Derby, Ct.
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 Sykes Mrs Julia A., Suffield, Ct.
 Symm Joseph, London, Eng.
 Symmes Rev John H., Cumberland, Md.
 Syms Rev William, Newark, N. J.
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 Taft Marcus L., New York city.
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 Talbot Jesse, Patterson, N. J.
 Talbot Rev Samuel, Alma, Me.
 Talcott Allyn, Vernon, Ct.
 Talcott Chester, Coventry, Ct.
 *Talcott Rev Hart, Warren, Ct.
 Talcott Mrs Harriet N., Vernon, N. Y.
 Talcott Rev Hervey, Portland, Ct.
 Talcott Horace W., Vernon, Ct.
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- Tallifero Mrs V. O. B., Reading, Pa.
 Tallman Mrs Eleanor, Bath, Me.
 Tallman Rev Thomas, Scotland, Ct.
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 Tappan Rev C. D. W.
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 Tappan E. S., Augusta, Me.
 Tappan Mrs E. B. M. de.
 Tappan Eliza L., Boston, Ms.
 Tappan Francis W., Ravenna, O.
 Tappan Henry P., D. D., New York city.
 Tappan Mrs Hannah, Boston, Ms.
 Tappan Rev Samuel S., Conway, N. H.
 Tappan Eveline L. do.
 *Tappan Rev W. B., Boston, Ms.
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 Tarbox Rev Increase N., Framingham, Ms.
 Tarlton Theodore, Peoria, Ill.
 Tatlock Rev John, Williamstown, Ms.
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 Taylor Rev E., Randolph, N. Y.
 Taylor Rev Edward, Hinsdale, Ms.
 Taylor Elias, Shelburne, Ms.
 Taylor Elisha, Cleveland, O.
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 *Taylor Mrs Fally, East Bloomfield, N. Y.
 Taylor F., Brasher Falls, N. Y.
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 Taylor Rev Hutchins, Undina, Ill.
 Taylor Isaac, Saratoga Springs, N. Y.
 Taylor Rev I. B.
 *Taylor Rev James, Sunderland, Ms.
 Taylor Rev Jeremiah, Wenham, Ms.
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 Taylor John, Medford, Ms.
 Taylor John, Newark, N. J.
 Taylor Rev John L., Andover, Ms.
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 Taylor Mrs Mary, do.
 Taylor Rev Preston, Sheldon, Vt.
 Taylor Rev Rufus, Shrewsbury, N. J.
 *Taylor Rev Samuel A., Worcester, Ms.
 Taylor Rev Samuel H., Andover, Ms.
 Taylor Mrs Caroline P. do.
 Taylor Rev Sereno, Sparta, Ga.
 Taylor Rev Stephen, Petersburg, Va.
 Taylor Rev Timothy A., Slatersville, R. I.
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 Taylor Rev William, Montreal, C. E.
 Taylor Rev W. W.
 Taylor Zachary, Washington, D. C.
 Teele Rev Albert K., Naugatuck, Ct.
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 Temple Rev J. H., Whately, Ms.
 Templeton John, Boston, Ms.
 Templeton Mrs Eliza, do.
 Tennent Sir J. Emerson, Ceylon.
 Tenney Rev Asa P., Concord, N. H.
 *Tenney Caleb J., D. D., Northampton, Ms.
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 Tenney Rev Daniel, Oxford, O.
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 Tenney Rev Erdix, Lyme, N. H.
 Tenney Rev Francis V., South Braintree, Ms.
 Tenney Henry B., Boston, Ms.
 Tenney Mrs Jane W., Pelham, N. H.
 Tenney John H., Boston, Ms.
 Tenney Levi, Plainfield, N. Y.
 Tenney P., Newburyport, Ms.
 Tenney Rev Roswell, Aimsville, O.
 Tenney Mrs Eliza A. do.
 Tenney Samuel, Boston, Ms.
 Tenney Samuel N. do.
 Tenney Rev Samuel G., Wardsboro', Vt.
 Tenney Rev Sewall, Ellsworth, Me.
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 Tolman James, do.
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 Tophill Rev Stephen, Oxford, Ct.
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 Torrey Rev Charles W., Delaware, O.
 Torrey David, Honesdale, Pa.
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 Torrey Rev Joseph, Burlington, Vt.
 Torrey Rev Reuben, North Madison, Ct.
 Torrey Samuel W., Brooklyn, N. Y.
 Torrey Stephen, Honesdale, Pa.
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 Torrey Rev William, Sparta, N. J.
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 Townley Jonathan, Elizabethtown, N. J.
 Townley Richard, do.
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 Townsley Abner, Sangersville, N. Y.
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 Trafton John, Slatersville, O.
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 Trask Daniel, Enfield, Ms.
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 Treadwell William, Salem, Ms.
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 Treat Selah, Hartford, Ct.
 Trotter Matthew, Albany, N. Y.
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 Trumbull Joseph, Hartford, Ct.
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 Tucker Atherton, Milton, Ms.
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 Tufts Rev James, Wardsboro', Vt.
 Tufts N. A., Charlestown, Ms.
 Tupper Rev Martin, East Longmeadow, Ms.
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 Tuttle Mrs William, do.
 Tuttle Miss Sarah, Boston, Ms.
 Tweedy Robert, Warrenton, Va.
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 Twining Rev William, Crawfordsville, Ia.
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 *Twombly Mrs A. H. do.
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 Twombly Miss Alice W. do.
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 Underwood D. K., Adrian, Mich.
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 Vail George, Troy, N. Y.
 Vail Rev Herman L., Cornwall Bridge, Ct.
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 Valentine Mrs Isanna, do.
 Valentine Miss Sarah E. do.
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 Van Alstine Abraham, Kinderhook, N. Y.
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 Van Bergen Anthony M. do.
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 Van Cleef Rev P. D., Cossackie, N. Y.
 Van De Water Valentine, New York city.
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 Van Dyck Abraham, Cossackie, N. Y.
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 Van Dyck Rev Hamilton, Prattsville, N. Y.

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 Vining Spencer, S. Abington, Mt.
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 Virgin Miss Hannah, do.
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 Wadsworth Mrs Elizabeth, Farmington, Ct.
 *Wadsworth Daniel, Hartford, Ct.
 Wadsworth Rev Henry, Manchester, N. J.
 Wadsworth Rev Henry T., Newfoundland, N. J.
 Wadsworth Sidney.
 Wadsworth William M., New York city.
 Wainwright C. S., do.
 Wainwright Eli, do.
 Wainwright W. P., do.
 Waite Joshua, Freeport, Me.
 Wakefield Caleb, Reading, Ms.
 Wakeman Abram, New York city.
 Wakeman Rev M. M., Union, N. Y.
 Walcott Rev Jeremiah W., Cortlandville, N. Y.
 Walcott William, Utica, N. Y.
 Walden Ebenezer, Buffalo, N. Y.
 *Waldo Daniel, Worcester, Ms.
 *Waldo Miss Elizabeth, do.
 Waldo Miss Sarah, do.
 Waldo Rev Levi F., Poughkeepsie, N. Y.
 Walker Mrs Abigail, Guilford co., N. C.
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 Walker Miss Ann D., Chester, Vt.
 Walker Rev Benjamin, Holland Patent, N. Y.
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 *Walker Rev Charles, Groton, Ms.
 Walker Dean, Medway, Ms.
 *Walker Rev Elam H., Danville, N. Y.
 Walker Rev Horace D., E. Abington, Ms.
 Walker Mrs H. P., Groton, Ms.
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 Walker Moscs, Haverhill, Ms.
 Walker Oramel, Enfield, Ms.
 Walker Timothy, East Medway, Ms.
 Walker William, Taneytown, Md.
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 Wallace Rev B. J., York, Pa.
 Wallace Rev Cyrus W., Manchester, N. H.
 Wallace Rev J., York, Pa.
 *Wallace William, Newark, N. J.
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 Wallis Elizabeth C., Beverly, Ms.
 Walworth Clarence, Belgium.
 Walworth Mansfield T., Saratoga Springs, N. Y.
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 Ward Rev Ferdinand D. W., Rochester, N. Y.
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 Warner Jared E., Utica, N. Y.
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 Washburn Mrs Emory, do.
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 Washburn Horace B., Hartford, Ct.
 *Washburn Rev Royal, Amherst, Ms.
 Washburn Rev Samuel.
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 Waters Richard P., do.
 Watkins David, Hartford, Ct.
 Watson Samuel, Leicester, Ms.
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 Webster Rev Augustus, Georgetown, D. C.
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 Webster Daniel, Boston, Ms.
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 Whiting Rev Russell, Mexicoville, N. Y.
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 Whitman Seymour, Williamstown, Ms.
 Whitman Mrs Lucy do.
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 Whitney Joseph, Westminster, Ms.
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 Whitney Paul, Shrewsbury, Ms.
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 *Whiton Rev Otis C., Harrisville, N. H.
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 Whittaker Rev William, Plainfield, N. J.
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 Whittemore Mrs B. F. do.
 Whittemore Benjamin F., Jr. do.
 Whittemore Mary Elizabeth, do.
 Whittemore Dexter, Fitzwilliam, N. H.
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 *Whittlesey Rev Samuel G., Ceylon.
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 Whittlesey Rev J. S., Trumbull, Ct.
 Whittlesey Rev Joseph, Trumbull, Ct.
 Whittlesey Martin, New Preston, Ct.
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 Wickes John, Canaan Four Corners, N. Y.
 Wickes Rev Thomas, Marietta, O.
 Wickes Rev Thomas S., Ballston Spa, N. Y.
 Wickes Van Wyck, Troy, N. Y.
 Wickes William W., New York city.
 Wickham D. H., New York city.
 Wickham Rev J. D., Manchester, Vt.
 Wicks William, Norwalk, Ct.
 Wier James W., Harrisburg, Pa.
 Wight Rev Daniel, Jr., N. Scituate, Ms.
 *Wight Henry, D. D., Bristol, R. I.
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 Wilcox Rev Chauncey, North Greenwich, Ct.
 Wilcox Josiah, Greenwich, Ct.
 *Wilcox Loammi, Elbridge, N. Y.
 Wilcox Lonsdn, Jackson, Mich.
 Wilcox Rev Luther, Connecticut.
 Wilcox Mrs Mary S., Williamsburg, Ms.
 Wilcox Rev Samuel C., Williamsburg, Ms.

- Wilcox Rev William L.
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 Wild Rev John, Falmouth, Me.
 Wilder George G., Troy, N. Y.
 Wilder Rev J. C., Enosburg, Vt.
 Wilder Mrs Edna S. do.
 *Wilder Rev John, Charlton, Ms.
 Wilder Rev Royal G., Ahmednuggur, India.
 Wilder Mrs Eliza J. do.
 Wilder Rev Silas, Keene, N. H.
 Wile Rev Benjamin F., Pleasant Valley, N. Y.
 Wiley Rev Charles, Utica, N. Y.
 Wiley Daniel, West Medway, Ms.
 Wilkes Rev Henry, Montreal, C. E.
 Wilkinson Arthur J., Boston, Ms.
 Wilks Rev Mark, Paris, France.
 Willard Mrs Andrew, Dinocks, Pa.
 Willard A. G., Indianapolis, Ia.
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 Willey Rev Charles, Chichester, N. H.
 Willey Rev Isaac, Goffstown, N. H.
 Williams Rev Aaron, Falls of Beaver, Pa.
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 Williams Rev Abiel, Dudley, Ms.
 Williams Mrs Amanda G., New London, Ct.
 Williams Charles, New York city.
 Williams Rev Charles A., Chicago, Ill.
 Williams D. R., Stockbridge, Ms.
 Williams Eliphalet, Northampton, Ms.
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 Williams Esther S., Wethersfield, Ct.
 Williams Rev Francis, Eastford, Ct.
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 Williams Miss Julia, Northampton, Ms.
 Williams J. B., Ithaca, N. Y.
 Williams Walter P. do.
 Williams Joh, Pomfret, Ct.
 Williams John, Jr., Salem, N. Y.
 Williams Mrs John, Utica, N. Y.
 *Williams John S., Salem, Ms.
 Williams Rev Joshua, Newville, Pa.
 Williams Martha W., Hartford, Ct.
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 Williams Charles A. do.
 Williams Miss Ellen P. do.
 Williams Miss Mary, do.
 Williams P. Smith, Hadley, Ms.
 Williams Mrs Rebecca A., Boston, Ms.
 Williams Mrs Rebecca, Vernon, N. Y.
 *Williams Miss Rebecca S. do.
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 Williams S. Wells, Canton, China.
 Williams Thomas, Albion, N. Y.
 Williams Mrs Moriah, do.
 Williams Miss Sophia, Rome, N. Y.
 Williams Thomas S., Newton, Ms.
 Williams Thomas W., 2d, New London, Ct.
 Williams Mrs Harriet P. do.
 *Williams Timothy S., Ithaca, N. Y.
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 Williams William, Cleveland, O.
 Williams William, Utica, N. Y.
 Williams William, Stonington, Ct.
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 Williston Harriet K. R. do.
 Williston Mrs Samuel, do.
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 *Winter Rev John F., Ossipee, N. H.
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 Withington Rev Leonard, Newbury, Ms.
 Wolcott Rev Samuel, Longmeadow, Ms.
 Wolfe Rev George T., Baltimore, Md.
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 Wood Nathan, Madison, O.
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- Woodbridge Mrs Mary Ann, Greenport, N. Y.
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 Woodbridge Rev Sylvester, New York city.
 *Woodbridge Timothy, D. D., Spencertown, N. Y.
 *Woodbridge Rev William, Hartford, Ct.
 *Woodbridge William C. do.
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 *Wright Rev Asher, Cattaraugus, N. Y.
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 Wright John, Pittsburg, Pa.
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 Wright E. Monroe, do.
 Wright Mrs E. M. do.
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 Wright Rev R. N., Belvidere, Ill.
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 *Wright Silas, Canton, N. Y.
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 Yandes James W., Indianapolis, Ia.
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 Youngblood Rev William, Borneo.
 Younglove Rev J. L., Hillsboro', N. J.
 Younglove Lewis, Union Village, N. Y.
 Zahuskie Rev J. L., Hillsboro', N. Y.
 Zioley Rev John H., Midway, Ky.

PREACHERS AND PLACES OF MEETING.

<i>Year.</i>	<i>Place of Meeting.</i>	<i>Preacher.</i>	<i>Text.</i>
1810.	Farmington.	No sermon.	
1811.	Worcester.	"	
1812.	Hartford.	"	
1813.	Boston.	*Timothy Dwight, D. D.	John 10 : 16.
1814.	New Haven.	*James Richards, D. D.	Ephes. 3 : 8.
1815.	Salem.	Calvin Chapin, D. D.	Ps. 96 : 10.
1816.	Hartford.	Henry Davis, D. D.	Ps. 119 : 96.
1817.	Northampton.	*Jesse Appleton, D. D.	1 Cor. 1 : 21.
1818.	New Haven.	*Samuel Spring, D. D.	Acts 8 : 30, 31.
1819.	Boston.	*Joseph Lyman, D. D.	Isa. 58 : 12.
1820.	Hartford.	Eliphalet Nott, D. D.	Mark 16 : 15.
1821.	Springfield.	*Jedidiah Morse, D. D.	Ps. 2 : 8.
1822.	New Haven.	*Alexander Proudfit, D. D.	Mal. 1 : 11.
1823.	Boston.	Jeremiah Day, D. D.	Neh. 6 : 3.
1824.	Hartford.	*Samuel Austin, D. D.	Gal. 1 : 15, 16.
1825.	Northampton.	Joshua Bates, D. D.	John 8 : 32.
1826.	Middletown.	*Edward D. Griffin, D. D.	Matt. 28 : 18, 20.
1827.	New York.	Lyman Beecher, D. D.	Luke 11 : 21, Rev. &c.
1828.	Philadelphia.	*John H. Riee, D. D.	2 Cor. 10 : 4.
1829.	Albany.	Archibald Alexander, D. D.	Acts 11 : 18.
1830.	Boston.	Thomas DeWitt, D. D.	Matt. 9 : 37, 38.
1831.	New Haven.	Leonard Woods, D. D.	Isa. 62 : 1, 2.
1832.	New York.	William Allen, D. D.	John 8 : 36.
1833.	Philadelphia.	*William Murray, D. D.	2 Cor. 10 : 4.
1834.	Utica.	Gardiner Spring, D. D.	Matt. 10 : 6.
1835.	Baltimore.	Samuel Miller, D. D.	Numb. 14 : 21.
1836.	Hartford.	*John Codman, D. D.	Matt. 10 : 8.
1837.	Newark.	John McDowall, D. D.	Acts 4 : 12.
1838.	Portland.	Heman Humphrey, D. D.	Ps. 102 : 13—16.
1839.	Troy.	Thomas McAuley, D. D.	Isa. 11 : 9.
1840.	Providence.	Nathan S. S. Beman, D. D.	Ps. 72 : 17.
1841.	Philadelphia.	Justin Edwards, D. D.	Zeeh. 4 : 6.
1842.	Norwich.	William R. DeWitt, D. D.	2 Cor. 5 : 14.
1843.	Rochester.	Thomas H. Skinner, D. D.	Phil. 3 : 13.
1844.	Worcester.	Albert Barnes.	Luke 14 : 28—32.
1845.	Brooklyn.	Mark Hopkins, D. D.	Ps. 55 : 22.
1846.	New Haven.	Joel Hawes, D. D.	1 Sam. 7 : 12.
1847.	Buffalo.	David Magie, D. D.	Isa. 33 : 15.
1848.	Boston.	Isaac Ferris, D. D.	Matt. 6 : 10.
1849.	Pittsfield.	Samuel H. Cox, D. D.	Dan. 7 : 27.

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MINUTES

OF THE

FORTIETH ANNUAL MEETING.

THE American Board of Commissioners for Foreign Missions held its Fortieth Annual Meeting in Pittsfield, Massachusetts, September 11, 1849, at four o'clock in the afternoon.

CORPORATE MEMBERS PRESENT.

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BENNET TYLER, D. D.	HON. WILLIAM DARLING.
HEMAN HUMPHREY, D. D.	REV. HORATIO BARDWELL.
THOMAS DEWITT, D. D.	ANSON G. PHELPS, Esq.
HON. LEWIS STRONG.	HON. EDMUND PARKER.
JUSTIN EDWARDS, D. D.	HIRAM H. SEELYE, Esq.
JOHN TAPPAN, Esq.	REV. CHAUNCEY EDDY.
HENRY HILL, Esq.	SAMUEL H. COX, D. D.
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REV. DAVID GREENE.	LEONARD BACON, D. D.
REV. HENRY DWIGHT.	J. MARSHALL PAUL, M. D.
LEVI CUTTER, Esq.	ALVAN BOND, D. D.
NEHEMIAH ADAMS, D. D.	BENJAMIN LABAREE, D. D.
ELISHA YALE, D. D.	HON. WILLIAM L. F. WARREN.
MATTHEW BROWN, D. D.	HON. SAMUEL WILLISTON.
JOEL HAWES, D. D.	REV. JOHN K. YOUNG.
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 Rev E. S. Wright, Aeworth.
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 Rev Daniel Goodwin, Brookline.
 Rev Heman Rood, Haverhill.

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 Hon Samuel Clark, Brattleboro'.
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 Rev R. C. Hand, Bennington.
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 Rev Aldace Walker, West Rutland.
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 Rev James Anderson, Manchester.
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 Eli Pease, Blandford.
 Rev Christopher Marsh, West Roxbury.
 Rev Charles J. Hinsdale, Blandford.
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 Abner Kingman, do.
 Rev Dorus Clarke, do.
 Rev Asa Rand, do.
 Charles Scudder, do.
 William G. Lambert, do.
 G. W. Blagden, D. D. do.
 Rev Samuel H. Riddell, do.
 Philo Sanford, do.
 H. R. Coburn, do.
 George E. Hill, do.
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 S. C. Brace, do.
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 Nathaniel Sterling, Wilton.
 Rev A. C. Washburn, Suffield.
 Rev Daniel Hemenway, do.
 Rev. Ira Pettibone, Winsted.
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 Rev Samuel Roekwell, New Britain.
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 Rev Edwin F. Hatfield, do.
 Rev Joshua Leavitt, do.

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 Rev James Knox, do.
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 Almon Merwin, do.
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 Rev H. B. Hosford, Jordan.
 Rev Robert Day, New Lebanon.
 Rev John A. Lansing, Bethlehem.
 Rev C. H. Chester, Schuylerville.
 Rev Peter S. Loekwood, Binghamton.
 Rev Elbert Nevius, Stuyvesant.
 Rev W. W. Robinson, Penn Yan.
 Rev J. P. Fisher, Senecaetady.
 Rev Augustus L. Chapin, Galway.
 L. Dwight Chapin, do.
 A. N. Kittle, D. D., Roekland Co.
 Rev A. B. Lambert, Salem.
 Rev Wilson Ingalls, Glenville.
 Rev R. Wells, Sehoharie.
 Rev Timothy Williston, Livingstonville.
 Rev James McDonald, Jamaica.
 Rev D. Hitchcock, Middle Granville.
 Rev J. B. Hubbard, do.
 Samuel P. Rolls, Stephentown.
 Rev Benjamin N. Martyn, Albany.
 Rev C. J. Warren, do.
 I. N. Wyckoff, D. D., do.
 John Gosman, D. D., Hudson.
 Rev Henry Darling, do.
 Rev Samuel Storrs Howe, Auburn.
 Rev Henry A. Nelson, Auburn.
 Charles J. Stedman, Brooklyn.
 Rev John K. Davis, Troy.
 Rev H. E. Niles, Valatie.
 Samuel Fisher, D. D., Greenbush.
 Rev John Wickes, Canaan Four Corners.
 Rev J. H. Northrup, Boonville.
 J. C. Hubbell, Chazy.

New Jersey.

Rev Talbot W. Chambers, Somerville.
 Rev D. G. Sprague, South Orange.
 Rev George Schenek, Bedminster.
 H. N. Brinsmade, D. D., Newark.
 Lyndon A. Smith, do.
 Joseph W. Duryee, do.
 Thomas S. Baldwin, do.
 Rev Ebenezer Seymour, Bloomfield.
 Rev T. S. Ward, do.
 Rev Sylvester Cooke, Wantage.
 Rev Joseph F. Tuttle, Rockaway.
 Rev Edward Allen, Belvidere.

Pennsylvania.

Rev David Malin, Philadelphia.
 Rev Douglas K. Turner, Hartsville.
 Rev Samuel M. Gould, Norristown.
 Joab Tyler, Harford.

Virginia.

Hon John Tyler.
 Rev J. N. Danforth, Alexandria.
 James D. Johnson, Norfolk.
 Rev Charles H. Read, Richmond.

Ohio.

Rev E. Goodman, Cincinnati.
 Rev F. Y. Vail, do.
 Rev Francis Bartlett, Marietta.
 Rev Henry N. Day, Hudson.
 William W. Eddy, do.
 Rev F. A. Deming, Freedom.
 Rev H. W. Osborn, Mesopotamia.

Michigan.

Rev E. J. Boyd, Monroe.
 Rev A. S. Wells, Troy.

Illinois.

Rev Ira M. Weed, Chicago.
 Rev R. N. Wright, Belvidere.

Indiana.

Rev Erastus Colton, Michigan City.

Louisiana.

Rev J. Addison Saxton, New River.

The following missionaries of the Board were also present.

Rev H. G. O. Dwight, Armenians.
 Rev H. J. Van Lennep, do.
 Rev Edwin E. Bliss, do.
 Rev William M. Thomson, Syria.
 Rev David T. Stoddard, Nestorians.
 Rev Ozro French, Ahmednuggur.
 Rev Daniel Poor, Ceylon.
 Rev Edward Cope, do.
 Rev John V. N. Talmage, Amoy.
 Rev William Youngblood, Borneo.
 Seth L. Andrews, M. D., Sandwich Islands.

ORGANIZATION.

Hon. Theodore Frelinghuysen, President of the Board, took the chair. Prayer was offered by Dr. Williston. Rev. Milo J. Hickok was chosen Assistant Recording Secretary. Letters were received from the following corporate members, who were unable to attend:—Hon. Peter D. Vroom, Dr. Snell, Dr. Magie, Dr. Patton, Dr. Stowe, Dr. Goodrich, Dr. William Adams, Dr. Forsyth, Dr. Hooker, Dr. Parker, Rev. Silas Aiken, and Rev. Harvey Coe.

A committee of arrangements was appointed, consisting of Dr. Todd, Dr. Pomroy, Dr. Ferris, Dr. Peters, Rev. Morris E. White, and Rev. J. N. Danforth.

It was resolved that a business committee be appointed, consisting of seven members, to which all petitions, memorials, resolutions, and other matters brought before the Board at its business meetings, except the report of its officers, should be referred without debate; and they were to determine the time and the order in which the same should be presented to the Board for its consideration. Chief Justice Williams, Dr. Hopkins, Dr. Thomas DeWitt, Dr. Bacon, Samuel H. Perkins, Esq., Dr. Bond, and Rev. Eli Thurston composed this committee.

TREASURER'S REPORT.

The Report of the Treasurer having been read, together with the Auditor's certificate, it was referred to a committee consisting of Chief Justice Hornblower, Hon. David Mack, Doct. L. A. Smith, Samuel H. Perkins, Esq., C. M. Lee, Esq., and Hon. Seth Terry. This committee, after carefully examining the Report, recommended its acceptance by the Board. They also said:

Your committee congratulate the Board on the reduction of its debt, not only as relieving its operations, to that extent, from the paralyzing effects of so large a burden, but as evincing the continued confidence and sympathy of the churches and of the community in the wisdom and efficiency of its management.

In view of the indebtedness which yet remains, the committee examined the expenses of the past year, to see if there was any part of them which might have been avoided. After a careful investigation, the committee are satisfied that the expenditures could not have been less. Every check and guard against unnecessary expense are strictly enforced. Each mission is required to furnish, prior to the commencement of the year, an estimate in detail of the expenses absolutely necessary in their judgment for that year, the items, the cost of each, and the total amount. This estimate is first submitted to the Treasurer and Secretaries of the Board. They carefully examine the items, and reject or curtail any that can be rejected or curtailed, without injury to the mission. The estimate, thus corrected, is then submitted to the Prudential Committee for their revision, correction and approval. And it is only after having been thus examined and revised, and after the several items have been approved by your officers and the Prudential Committee, that the funds are furnished to the different missions. These safeguards against unnecessary expenditure would seem to be as perfect as can be devised; and they are believed to be effectual.

The committee have made inquiry with regard to the item of expenditure occasioned by the return of missionaries. Without designing to question, in

the least, the propriety of the several returns reported the past year, each of which, they understand, received the approval of the Prudential Committee after careful examination, they would suggest the importance of a continued, constant and particular attention to this subject, on the part of the Committee.

A considerable amount of the permanent funds of the Board is invested in bank stock. Your committee would call the attention of the proper officers to the expediency of lessening from time to time, as opportunity offers, some portion of that investment, and placing it on security of real estate or government loans.

REPORT OF THE PRUDENTIAL COMMITTEE.

That part of the Annual Report of the Prudential Committee which relates to the domestic operations of the Board, and also that part which relates to the missions—brief abstracts of the same having been read by the Secretaries—were referred to committees for examination without being read.

The committee on the domestic operations of the Board consisted of Dr. Linsley, Dr. Dickinson, Rev. Charles Walker, Rev. J. W. Chickering, Rev. S. G. Clapp, Rev. G. W. Cressey, and Rev. David Dyer.

That part of the Annual Report which relates to the African missions, was referred to Dr. Tyler, Dr. A. D. Eddy, Rev. H. B. Hooker, Anson G. Phelps, Esq., Gen. Williams, William I. King, Esq., and A. W. Porter, Esq.

That part of the Report which relates to the Greek and Armenian missions, was referred to Dr. Hickok, Dr. Fisher, Dr. Barstow, Rev. Theophilus Packard, Jun., Charles Scudder, Esq., Rev. James M'Donald, and Rev. William W. Woodworth.

That part of the Report which relates to the mission to the Jews, was referred to Rev. David Greene, Dr. Riddle, Dr. Joseph Alden, Rev. John K. Young, Dr. Blagden, Rev. Aretas Loomis, and Rev. Edward A. Lawrence.

That part of the Report which relates to the Syria mission, was referred to Dr. Bacon, Dr. Pierce, Dr. Labaree, C. M. Lee, Esq., Rev. William M. Rogers, Rev. Henry A. Nelson, and Rev. H. P. Arms.

That part of the Report which relates to the Nestorian mission, was referred to Prof. Warner, Dr. Dana, Hon. William Darling, Rev. Adam Reid, Rev. L. Sabin, Rev. B. Van Zandt, and Rev. D. Brigham.

That part of the Report which relates to the Mahratta mission, was referred to Dr. Woods, Dr. Bates, Rev. C. Eddy, John Leland, Esq., Rev. Austin Carey, Charles J. Stedman, Esq., and Rev. William I. Budington.

That part of the Report which relates to the Tamil missions, was referred to Dr. Tucker, Rev. Joab Brace, Rev. Jonathan Magee, Rev. Henry G. Ludlow, Rev. Samuel Hutchings, Rev. Daniel Hemenway, and Rev. David Andrews.

That part of the Report which relates to the Siam, Canton and Fuh-chau missions, was referred to Dr. William R. DeWitt, Dr. Cooley, Rev. Sylvester Cooke, Rev. S. G. Buckingham, Rev. James Anderson, Rev. R. G. Vermilye, and James D. Johnson, Esq.

That part of the Report which relates to the Amoy and Borneo

missions, was referred to Dr. Ferris, Dr. Wyckoff, Rev. Charles H. Read, Nathaniel Lord, Jr. Esq., Rev. O. B. Bidwell, Joseph W. Duryee, Esq., and Job Squier, Esq.

That part of the Report which relates to the Sandwich Islands mission, was referred to Chancellor Walworth, Dr. Brown, Hon. Seth Terry, Levi Cutter, Esq., Rev. Hiram Bingham, Rev. Henry T. Cheever, and Doct. L. A. Smith.

That part of the Report which relates to the missions among the Oregon Indians, the Choctaws and the Cherokees, was referred to Dr. Tappan, Dr. Wisner, Dr. B. C. Taylor, Hon. Samuel Williston, Rev. James M. Johnson, Rev. Francis Janes, and Richard P. Waters, Esq.

That part of the Report which relates to the Sioux, Ojibwas, New York Indians and Abenakis, was referred to Dr. Humphrey, Rev. Aldace Walker, Caleb Day, Esq., Rev. S. I. Prime, Rev. Erastus Colton, Rev. A. H. Clapp, and Rev. T. S. Clark.

The report of the committee on the domestic operations of the Board is as follows :

While the Board have occasion for gratitude to God, that the encroachments of the grave upon their body have been fewer during the last than in some previous years, and particularly the preceding year, yet they are still called to mourn the loss of three venerable and valued members, making in all seventy-one who have deceased during the forty years of the society's existence. If we consider how small a body it is that has had, in this brief space, to furnish so large a contingent for the grave, we cannot fail to observe how strongly the providence of God is enforcing the exhortation of his word, "Work while it is day, for the night cometh when no man can work." The Report of the Prudential Committee, presented at the last annual meeting, recognized the fact that no ordained missionary of the Board had died during the period which that Report embraced. This year the cause has lost one ordained missionary and seven female helpers.

The committee see no occasion to repeat the testimonies, so often given by former committees, in regard to the ability and the diligence with which the labors of the different departments at the Missionary House are performed. No one who knows any thing of the character and extent of these labors, can doubt that they are great, unremitting and exhausting. Of pastors at home, or missionaries in the field, few labor more hours, and none perhaps under such severe mental exactions, as do their brethren at the Missionary House. The Board, and the churches which it represents, have renewed occasion, from year to year, for a grateful recognition of their obligations to the Prudential Committee for their untiring and uncompensated toils in the discharge of that most important trust which is committed to their care.

It gives the committee great satisfaction to learn from the Report, that the field from which the Board draws its chief pecuniary resources, is so fully districted, and occupied by general agents who share so largely in the confidence of the Christian community. It is scarcely possible to overrate the importance of this branch of the missionary service, as the whole history of the Board will show. Indeed, when we consider that Christ organized his church pre-eminently with a view to the conversion of the world, there is no fact more painful to a Christian mind than this, namely, that after all that has been said and done to diffuse the spirit of missions in our land, there are still so many churches who sustain no monthly concert of prayer for the universal triumph of the gospel; so many members of evangelical communions who take no interest in such a concert, even where it is observed, read no mission-

any periodical, seldom hear any appeal from the dying heathen, such as has pained and melted our hearts during the present meeting, are rarely, if ever, personally called on by any collector for the cause of missions, and who give little or nothing, from year to year, to carry out and effectuate their dying Lord's great and last command. And can no remedy be found for an evil scarcely less to be deplored for its disastrous influence on the churches at home, than on the heathen abroad? In this state of things, it is painful to hear suggestions from any quarter, implying that the cause of missions to the unevangelized, at least so far as this Board is concerned, cannot be expected, under existing circumstances, to make any material advances in resources or in results. Is the obligation of the evangelized to illumine and save the unevangelized so deeply felt by any of our churches, even the best, that it has become the duty of any to lighten the pressure of this obligation? At the hands of our brethren at the missionary stations, amid all their difficulties and trials, we demand progress; but how can the law of progress be obeyed there, if it is not sanctioned and honored by pastors and churches and Christians in the midst of privileges and mercies at home? Your committee cannot dismiss this subject without expressing their deep conviction, that no measure of ability at the Missionary House, or wisdom on the part of the Prudential Committee, or zeal and fidelity in the financial agents of the society, can avail to bring into the missionary field the requisite laborers, or provide the funds indispensable to sustain them, without the full-souled co-operation of the churches, and especially of the pastors and teachers of the churches. We greatly rejoice, therefore, notwithstanding the sorrows we have expressed in view of the facts alluded to, that the Prudential Committee are able, in their Report, to express the belief that an increasing number of pastors are, within their own spheres, assuming the responsibility of this cause, and taking the work of enforcing its claims into their own hands; and that many recent instances of persevering effort and devotedness might be named, both among pastors and churches.

The usual measure of prosperity has attended the movements of the press connected with the Missionary House. The periodicals and other publications of the Board have had a wide circulation, and, no doubt, have contributed much to sustain and advance the interests of the missionary cause. Changes are proposed by the Committee, in some of their arrangements for giving increased power to the press at home, which, we trust, will be crowned with success.

The committee will not attempt to make suggestions in regard to the finances of the Board; but would merely refer to the Report of the Prudential Committee as, on the whole, encouraging in its character. Every patron of the Board, we are sure, will rejoice exceedingly that the Committee should feel able to append to that Report, exhibiting the entire indebtedness of the Board on the 31st of July last at \$31,603 98, the following language: "This is not quite so favorable a report of the finances as the Committee had hoped to make. Still they see no cause for alarm or discouragement. On the contrary, the experience of the past year has taught them that this cause has a strong hold on very many Christian hearts; and, with the help of God, they would humbly hope that at the close of another financial year, there will be no indebtedness to report."

In conclusion, in view of all the facts that have at this anniversary been brought before the friends of missions, whether by the Report of the Prudential Committee on the condition of the home department, or by the detailed and affecting personal statements of our missionaries, of the necessities of the heathen abroad, this committee feel bound to commend this great movement, for the salvation of a dying world, anew to the sympathies and supplications of all who love Christ or the souls for whom he died. At the same time they bespeak, as they feel called upon to do, the prayers of the good in behalf of the immediate organs and laborers of this Board, whether in the

counsels and toils of the Missionary House, or on the open field of conflict with sin and the powers of darkness, that there may be given to them needed grace to cheer their hearts and their labors, wisdom to guide all their measures, and the blessing of God to crown their efforts with divine and glorious success.

The committee on that part of the Report which refers to the African missions, use the following language :

While we rejoice to learn that the missions, both in South and West Africa, are in so promising a state, we feel constrained to suggest the inquiry, whether the continent of Africa ought not to become a more prominent object of attention by this Board, than it has hitherto been. Not that we would recommend at present any other reinforcements to these particular missions, than those which are already contemplated by the Prudential Committee ; but we would inquire, whether other fields ought not to be diligently sought, and speedily occupied, in this interesting portion of the globe ? We have several reasons for making this suggestion.

1. A large proportion of this vast continent is yet unexplored. Regions of great extent, and containing, as we have reason to believe, many millions of inhabitants, are as much unknown to the civilized world as the countries of another planet. How long shall this be ? Is it not desirable that this unknown portion of the world should be explored ? Is not this an object in which, not only the Christian and the philanthropist, but the scholar, will take a deep and lively interest ? But who will ever penetrate these dark regions, unless it be the missionaries of the cross ? Ought not systematic efforts to be made to establish missions, as speedily as possible, at different points, which, through the blessing of God, shall eventually spread the light of civilization and of Christianity through that entire continent.

2. Africa is comparatively near to us. Much nearer than many of the countries in which our missions are planted. We have sent the gospel to different parts of India, to Ceylon, to Siam, to China, to Borneo, and to the Islands of the Pacific. All this is well. But have we thought enough of those millions of benighted pagans, which we have left behind us in our benevolent excursions ? Has Africa received its due proportion of attention ? Shall this Board be satisfied with two missions on that vast continent ?

3. The wrongs inflicted upon Africa by our own country, as well as other Christian nations, call loudly upon us to do what we can for its spiritual welfare. How many millions of human beings, in years past, have been torn away from its shores by our countrymen and the people of other Christian nations, and conveyed to involuntary servitude ! And what multitudes of their descendants are now held in bondage in this our happy land ! Ought not these things to call forth our sympathy, and awaken our compassion ? What other portion of the globe has such a claim upon our benevolence ? Shall it not then have a more prominent place in our plans and efforts for the conversion of the world ?

4. There seems to be peculiar encouragement for missionary labors among the Africans. We all remember the signal success of Vanderkemp and his associates among the Hottentots. We remember the remarkable outpouring of God's Spirit upon the colonists at Sierra Leone, a number of years ago. And even now our missionaries, both in South and West Africa, are greatly encouraged by the attention paid to their preaching and by the hopeful conversion of some to the Christian faith. It is true, the Africans are ignorant and degraded ; but they are not bound, like the Hindoos, with the cords of caste. They are a simple people, more like the inhabitants of the Sandwich Islands. They too were ignorant and degraded ; but the gospel has had free course among them and been glorified ; and we trust it will be among the

benighted Africans, when it shall have had an equal opportunity to exert its power.

There is another consideration which has had some weight on our minds. There is evidently an increasing interest felt throughout Protestant Christendom in the welfare of the African race. The slave-trade is now viewed in its true light; and it is a cheering consideration that Christian nations have combined to put it down. The establishment of the republic of Liberia, and of the colonies of Sierra Leone and Cape Palmas, have done much to check this infamous traffic, and also to extend the light of civilization and Christianity into the surrounding regions. The whole system of slavery is regarded by a large part of the Christian world very differently from what it was a few years ago. Are not these things indications that God has good in store for benighted Africa? And shall we not follow the leadings of Providence, if we make that continent a more prominent object of attention in the prosecution of the missionary work?

We will only add, that we cannot but hope that every effort to promote the cause of Christianity in Africa, will exert a happy reflex influence upon the condition of our colored population at home, and tend to hasten the work of universal emancipation.

The committee on so much of the Prudential Committee's Report as relates to the missions in Greece and among the Armenians, say:

The mission to Greece has awakened special interest, sympathy and prayer. Its solitary missionary has now returned from exile, and labors again in the midst of enemies, restrained, but not reconciled. For a season after his return to Athens, he wisely forbore seemingly to defy the civil authority by having public services in his chapel, and confined himself to the distribution and sale of the Scriptures and religious books; but he has now, for some months, been openly preaching the gospel unhindered. Former anxieties become, by divine interpositions, the sources of hope for the future; and the steady patience and courage of the missionary compel the respect of his opposers, and diffuse increased energy and hope through the churches which sustain him. A few months will doubtless determine whether persecutions are to commence anew; and the solicitude necessarily felt by every friend of this suffering servant of God and his cause should perpetuate prayer, without ceasing, for his guidance, support and consolation.

The Armenian mission stands out conspicuous in importance and promise. An extensive spirit of inquiry, study of the Scriptures, and commencing reformation, pervades these ancient churches, so long spiritually dead in superstition and formality. The practice now adopted of settling native pastors, and employing a native agency in the mission to this people, commends itself to our approbation and confidence, both from its intrinsic propriety and its beneficial results.

The operation and influence of the female schools in this mission are highly propitious, and promise much for the elevation of female character, the best interests of social and domestic life, and the future prosperity of religion; and the revival of God's work in the seminary at Pera, by the special influence of the Holy Spirit, demands devout thanksgiving and praise. The appended report of this mission, on the subject of the support of native pastors by the churches and connected topics, is plain, practical, timely and judicious.

This mission cannot fail to exert an influence for great good over all that eastern world of mind, borne down under the bigotry of Mohammedanism, and the superstitions of the Romish and the empty formalities of the Greek church. The practical wisdom and fidelity of the missionaries in their work commend them to our confidence, affection, and importunate prayer.

The report of the committee on the mission to the Jews is as follows:

In a mission to the Jews, it seems to be specially important to turn the thoughts of that people, as much as possible, from their depressed and unhappy state as a community; fix them on their individual character and condition, as sinners against God and exposed to the curse of his law; and, at the same time, bring them to feel that personal reconciliation to God and restoration to his favor are more worthy of their care and effort than their restoration to Palestine, or the re-establishment of their ancient national polity, that thus they may be led to feel their need of a Messiah to atone for their sins, rather than one who may conduct them to national power and glory.

Like all other sinners, sunk in impenitence, error and unbelief, the Jews are disposed to ward off the force of gospel truth by cavils and discussions. In all such cases, error is more likely to be corrected, and the character to be changed, by pointedly addressing the awakening truths of the Bible to the heart and conscience than by controversy. Much of the perplexity in conducting missions to the Jews, and much of the disappointment experienced in the results, may probably have been occasioned by want of sufficient regard to this point.

So far as appears from the Report of the Prudential Committee, the mission now under consideration has been planned and hitherto conducted on the principles here suggested; and it is to be hoped that the missionaries, in their preaching, in more private intercourse, and in their other labors, will aim mainly to convict individuals of their sins, and lead them to repentance and saving faith in Christ, leaving questions relating to unfulfilled prophecy to be settled by the developments of divine Providence hereafter to be made.

In the New Testament predictions relating to the ultimate and universal triumphs of the gospel, much importance is attached to the conversion of the Jews; and the prevailing divided opinions now existing among them as to the authority of the rabbinical interpretation of their Scriptures, and the greater freedom of thought and inquiry now manifested among them, together with the greater political freedom granted them of late by the governments under which they live, seem to be indications that the Lord is preparing the way for the conversion of his ancient covenant people to the Christian faith, and should encourage us to prosecute the work of evangelizing them with increasing vigor and with more prayer and hope, relying on the Holy Spirit alone to remove their blindness and unbelief.

The committee on the Syria mission express the following opinions:

The year included in this Annual Report has been signalized, above all former years in the history of the Syria mission, by various indications of success. It is evident that the time has come when it is the imperative duty of those to whom that mission looks for support, to attempt and expect far greater things than heretofore. At such a crisis as has now arrived, any curtailment may be disastrous; and every new laborer will find the fields already white and waiting for the harvest.

The committee on the mission to the Nestorians, after saying, "This mission may be as well supplied with laborers as others; and yet we cannot but feel that there is ample room for more," proceed as follows:

Mr. Stoddard, who left Oroomiah for this country with his family on account of his health, was called, while in quarantine at Trebizond, to part with his wife by the prevalent pestilence, that is now visiting our land. She

“passed away, in a few hours, to a better world.” “It has made a wide and sorrowful breach,” say the missionaries, “in our little band.” Some of your committee have had the pleasure of meeting our beloved brother in his sorrows, since he brought his motherless children to his native home. We love him not the less for his trials, as we trust they all work out for him “the peaceable fruits of righteousness.”

The department of education in Oroomiah is such as to lead your committee to feel that the best results will be experienced from the seminary and free schools there established.

In regard to the progress of the gospel, we are always to remember that opposition to good, while human nature is what it is, is a condition of spiritual progress. And this is distinctly seen at Oroomiah. Ecclesiastical power, where the genuine spirit of Christianity is wanting, is always the bitterest foe to truth. But we are happy to see that the various forms of persecution (and they have been many) are met by the native converts, in the primitive simplicity of Christian faith. The genuine effects of the gospel are seen, while they count not their lives dear unto them. And we cannot but observe the providences of God, in enlisting against the persecuting power at Oroomiah, influences that hold back and restrain it.

The Governor of Oroomiah has seemed ready to administer equal justice to all. And the sympathies of some ecclesiastics, high in office, have been given to the oppressed, persecuted Nestorian Christians. “Mr. Stevens, the British Consul at Tabreez,” say the missionaries, “has, unsolicited, exerted himself in the kindest and most efficient manner for our protection.” To him our thanks are truly due, inasmuch as he has often averted from the heads of our missionary brethren impending calamities. Thus has God, in various ways, interposed for their deliverance, and made them to triumph through his might.

It is known to readers of missionary intelligence, that during all these trials God has greatly blessed this mission by his spirit. During the present year, a work began in the seminary, and extended itself into many villages. We have been greatly interested to see how in this dark land, the fruits of the Spirit are, as in revivals in our own country, joy, peace, long-suffering, and every good work. Great is the change effected in many once far from God and hope. Mar Yohannan, known to many in this country during his visit, is greatly changed. It is interesting to mark the expression of his deep humility and penitence, as having been an unfaithful shepherd of the flock of Christ.

We think no one can observe the changes that are taking place in Oroomiah and in its vicinity, and not feel the deepest gratitude and the highest encouragement in the great work of missions. God has wrought wonders among the Nestorians. He will do greater still, if we are faithful in this work. When we mark the political changes which have taken place in Turkey and Persia; when we note the local relation which this mission holds to large portions of the unevangelized world; we cannot but expect the happiest results.

The plains of Oroomiah, the mountains of Koordistan, are open and free to the missionary, to carry the tidings of life to the villages of the Nestorians. We would seek, as members of this Board, as Christians, to meet, if possible, the earnest appeal of our brethren of this mission to send them additional laborers. We cannot say they have labored in vain, or spent their strength for nought.

The language of the committee on the Mahratta missions is as follows:

The fact has often been presented in previous years, that the subversion and removal of Hindooism and the substitution of Christianity must be

effected, not by a sudden revolution, but by slow degrees. It will be brought about by the Spirit of God, through much self-denying, patient, persevering labor on the part of his people. In answer to our prayers for the oldest of our missions, we expect to hear, for a long time yet, only of progress encouraging to our hopes, of great things in prospect. This we have in the report from the missions this year.

The missionaries have been tried and hindered in their work by the distressing sickness of some of their number, by the illness of some which has taken them off from their labors, by persecutions from opposers, and by the defection of a few of their church members, requiring their excommunication; but the lives of all the missionaries have been mercifully preserved. Those who have enjoyed health, have prosecuted their work in the same way as in former years. Their schools are in a more prosperous and promising condition than at any previous time. The Spirit of God has been present in some of them, manifesting his renewing power in the conversion of some of the pupils. The contribution of one thousand four hundred and twenty-five rupees by English residents for the support of these schools, at one time, shows the high estimation in which they are held by those who are capable of appreciating religious education. One new station has been added during the past year to those occupied by the missions.

The church in Bombay has received three new members by profession. The church in Ahmednuggur has received ten, and that in Seroor four, making seventeen in all. Besides these facts, the increased interest manifested on the subject of Christianity, and the modifications of Hindooism which are becoming obvious, show that progress is made in the work which ought to encourage our hopes, invigorate our faith, and draw forth more prayer and thanksgiving to God in behalf of these missions.

The committee on that part of the Annual Report which embraces the Tamil missions, say:

The Madras mission has been prospered during the past year. An addition has been made to the number of missionaries since the last anniversary. A new interest in the Bible has been awakened by the annual meeting of the Madras Bible Society, which was attended by the venerable Bishop of Calcutta. A visible change has taken place in public opinion, in regard to the education of Hindoo females. Prejudice has given way, and females of any caste are educated.

The Madura mission has some features peculiar to itself. What are termed "village congregations," are gathered by the missionaries in numerous villages. This increases the labors of the missionaries, but gives an opportunity to preach the gospel to the perishing with more prospect of usefulness. Although no special work of grace has been enjoyed, yet several instances of conversion have occurred. The great Head of the Church has given the missionaries there some precious tokens of his favor.

The Ceylon mission, one of the oldest under the care of the Board, and served by some of the oldest and most devoted of the missionaries, men who bear the marks of the Lord Jesus, has been blessed the past year. The schools and seminaries, connected with that mission, are in a prosperous condition.

Each of these missions needs a new supply of missionaries. Let all the friends of missions pray the great Lord of the harvest to send forth laborers into his vineyard.

The committee on the Siam, Canton and Fuh-chau missions, report:

That from the documents submitted to the examination of the committee, they learn that the Siam mission, formerly under the care of this Board, has

ceased to exist. The Prudential Committee, having deliberately weighed all the circumstances connected with that mission, came unanimously to the conclusion, that the indications of Providence authorized, and seemed even to require them to leave the field to other societies, which had entered, or were about entering it.

In doing so, they bear honorable testimony to the earnest and exemplary devotedness of the Rev. Mr. Hemenway, the brother who, for some time, has borne alone the labors and the responsibilities of that mission.

The Canton and Fuh-chau missions, in the different modes of their operations, have been prosecuted during the past year with increasing encouragement. The conviction of the missionaries, of the vastness and the importance of the fields open to them, increases as they become known. The difficulties with which they have been called to contend, in the prosecution of their work, are, for the most part, disappearing; and your committee cannot but express the confident hope, that the devoted, self-denying and persevering labors of your missionaries, blessed of God, will ere long result in vast good to multitudes of that populous and benighted land.

The report on the Amoy and Borneo missions is in the following language:

The mission to Amoy cannot but be regarded as among the most encouraging of this Board. The prospects opening to it are such as tend much to gladden the heart and make us feel that our labor shall not be in vain in the Lord. But this mission has been again baptized with the baptism of affliction. The removal of Mr. Pohlman, occurring, as it did, when he had become qualified so happily for his work, and at the outset of a career of great promise, is a trying event; and yet the effect, we judge, cannot but be to call out other hearts and other hands, and in the end to build up the mission in greater strength. To die as our young brother did, is not to die in vain. We mourn his loss; and yet hope sweetly mingles with our emotions, that a gracious Master will overrule it for an amount of good, which even his life, most estimable and able as he was, might not have accomplished. The appeal comes closely home to the heart of every pious youth in the church from which he came, who will supply his place? The reinforcement now contemplated is small; we cannot but hope, however, that it is only the earnest of a large supply.

The opening of a sanctuary in that distant island, built after our own plan, the services of which are conducted like our own, marks a most important era in the history of this mission.

The Borneo mission still calls for our sympathies; and yet the cloud which had settled so heavily upon it, seems to be rising. The very measure, the return of all the missionaries, which in ordinary circumstances would be fatal, seems in this case to be full of hope. It cannot be that the appeals of brethren coming, as the missionaries do, from so needy and pressing a field, and with hearts yearning over their perishing flock, will be in vain. When all the circumstances which led to the settlement in Borneo, indicating most clearly providential control, are taken into the account, we feel warranted in holding firmly to the belief, that precious fruit shall yet be gathered, where so much moral power has been employed. The tenacity with which the missionaries have held to their mission, and especially the indomitable courage of Mr. Steele, teach a most important lesson to their patrons; indeed, rebuke the despondency to which some of the friends of this mission have yielded. The view taken of the continuance of this mission, in the Report of the Prudential Committee, accords fully with that entertained by this committee.

Whether any advantage may be taken, in furthering the objects of Dyak missions, of the English enterprise under Capt. Brooke at Sarawak, does not now appear. Should any opportunity offer, under the protection of the British

government, we may hope for entire freedom from the governmental difficulties, which in years past have formed a serious ground of discouragement to this mission. The engagement of the returned missionaries as laborers for the Board in the denomination they represent, it is believed, will completely revive the interest of the Reformed Dutch Church in a work, which has made large drafts on their faith and patience.

The committee on the Sandwich Islands mission submitted the subjoined report :

This mission continues to enjoy the favor of God, and to show that the benefactions of the friends of missions in connection with this Board, which have been heretofore bestowed upon that now christianized nation, have not been misapplied. The time, however, appears to have now arrived for the commencement of a gradual separation of the Christian communities at the Sandwich Islands from the superintending care of the Board, and from dependence on American Christians to sustain a preached gospel among them. And your committee highly approve of the very wise and judicious suggestions which have been made to the missionaries by the Prudential Committee, as to the manner in which that gradual separation should be effected. We also commend the truly Christian spirit with which those suggestions have been received by the missionaries themselves.

At the meeting of the Board at Brooklyn in 1845, the attention of the Prudential Committee and of the missionaries was called to the subject of raising up a native ministry among the converts to Christianity in those Islands, not only to aid the missionaries then in the field in their labors of love among that people, but who should also be able and competent to supply their places when those labors might be ended, and those faithful missionaries of the cross might be called by their divine Master to their rest in heaven. And your committee are pleased to learn from the Report which they have had under consideration, that nine native preachers have been already licensed by our missionary brethren there to preach the gospel in those now Christian communities, and that others are also in training for the work of the gospel ministry. The members of the mission churches have likewise exhibited a truly commendable zeal in the cause of their divine Master, in their endeavors to sustain a gospel ministry for themselves, without further expense to the Board. They have, indeed, of their poverty given much for that object ; and a few of those churches will soon be able to furnish a support to their pastors.

Exposed, however, as the churches of the Sandwich Islands must be at present, to the assaults of errorists located there, it will not, for some considerable time at least, be either wise or prudent to leave those churches altogether dependent upon a native ministry, or to any other ministry employed and paid wholly by themselves, without the assistance and the counsels of those who have hitherto been their spiritual guides, or others of the Anglo-Saxon race, who may be raised up or sent there to supply their places.

It is, therefore, proper that the system of partial support, proposed by the Prudential Committee, should be continued, so far as to secure to the Sandwich Islanders, at all times, a competent Protestant ministry. It is also desirable that the children of missionaries born in those Islands should be induced to remain there, and be educated in the seminaries of learning which have been established by missionaries under the direction of the Prudential Committee. And the parents of such as exhibit evidence of hopeful piety, and are competent to the work of the gospel ministry, should have every proper encouragement and assistance in educating them for the work at the Islands, without sending them to this country for that purpose ; for nothing is calculated to have a more beneficial influence upon the minds of the native converts, in reference to the education of their own children, than to see the children of the missionaries born there brought up in the nurture and admo-

nition of the Lord among themselves, and thoroughly prepared to take the places of their parents in the church and in the family circle, or as useful and worthy members of the community in which they live. And as the children and descendants of our pilgrim fathers and mothers, those married missionaries who, two hundred and thirty years since, left their homes to plant the standard of the true cross upon these then pagan shores, and the descendants of those holy men and women who, from time to time, followed them hither to enjoy a pure and unadulterated Protestantism, have continued to us that inestimable blessing; so may the children and descendants of that faithful band of married missionaries, who, two hundred years later, left our own shores and their beloved homes for the love of souls, and planted the standard of the cross upon these then pagan islands of the Pacific, and the children and descendants of those who have since followed them there in obedience to the parting injunction of our ascending Lord, preserve and transmit to the now christianized Sandwich Islanders the same inestimable blessing; until all the members of the church militant on earth, by whatever names they may be known here below, shall be united in the church triumphant in heaven.

In respect to the missions among the Oregon Indians, the Choctaws and the Cherokees, the committee to whom that part of the Annual Report was referred, say :

We find special occasion for grateful acknowledgment to the God of missions, for his continued favor, during the past year, to the Choctaw churches. In the organization of two new churches; in the accession of one hundred and seventy-three hopeful converts; in the advancing knowledge and piety of professed Christians; in the prosperous condition of the boarding-schools; and in the cheering prospect of an increased number of native teachers, very pleasing evidence is afforded that our brethren in the Choctaw field have not labored in vain.

Our missionaries among the Cherokees are prosecuting their labors in circumstances more favorable than in some former years; and though during the past year nothing has occurred of special interest, encouraging indications have been witnessed, in the general prevalence of good order, in the progress of temperance principles, in the continued interest of the government in the cause of education, in the advances of some church-members in Christian liberality, and in more than usual solemnity and interest, from time to time, in the truths of the gospel. We hope that an effort will be made to furnish that interesting people with a larger supply of religious reading in their native tongue.

Your committee regret the necessity of abandoning most (if not all) of the missionary stations among the Oregon Indians; though still they would cherish the belief that the labor there expended has not been wholly lost. Gratefully acknowledging the good hand of God towards our missionary brethren who still survive, we recommend an expression of thanks to those military officers, and to the men under their command, who so kindly extended to them their protection, and would propose for the purpose the following resolution :

Resolved, That the thanks of this Board be given to Col. Lee and Major Magone for the kind interest which they evinced in the welfare of the Rev. Messrs. Walker and Eells and their families, when their lives were in danger from the violence of bloody men; and that the disinterested conduct of those sixty soldiers, who volunteered their services in a three days' march for the rescue of those brethren, is entitled to the highest commendation.

The committee on the missions among the Sioux, Ojibwas, New York Indians, and Abenakis, say in their Report :

The condition and prospects of these remnants of once powerful aboriginal tribes are far from being what every Christian philanthropist would wish; but they are not so discouraging as to excuse us in withdrawing from them any of the agencies now employed to christianize and save them. The melancholy fact that they are melting away and threatened with ultimate extinction, is so far from being a reason for the abandonment of our missions, that it urges us to evangelize the wasted and wasting tribes as quickly as possible. We owe them a great debt; and if, in the inscrutable providence of God, they must perish from off the earth, those who have entered into their inheritance, are surely bound to do every thing in their power to prepare them for, and aid them on their way to that rich and glorious inheritance of the saints in light, from which they can never be expelled.

That any obstacles should be thrown in the way of our missionaries, in their untiring efforts to christianize the Indians, whether directly or indirectly, is exceedingly to be deplored. We find in the Report committed to us a statement which we feel bound to bring to the notice of the Board. It appears that when the annuity was paid to the Ojibwas last October, the Sabbath was sadly desecrated. "The payment went on," writes the missionary, "and some thirty-six shops stood open for trade. During the whole day, criers were patrolling the streets, advertising their goods. Nothing but noise and bustle and confusion prevailed. The Indians received their ammunition; and during the afternoon, the report of fire-arms was heard almost constantly from some quarter."

"This fact," say the Prudential Committee, "is mentioned, because it is not the only instance, in which officers of the government have profaned this holy day by the payment of annuities." Now your committee cannot allow themselves for a moment to believe, that the government of this great Christian nation has authorized such palpable violations of the fourth commandment by any of its agents; and they submit to the Board whether, if it has not already been done, suitable representations of the case referred to, should not be forwarded, through the proper channel, to the Home Department. It can be no part of the policy of the general government to interfere in any way with the benevolent efforts which are made to civilize and evangelize the remains of the aboriginal red man within its jurisdiction; but, on the contrary, to encourage every philanthropic effort to promote their temporal and eternal welfare.

CONTROL OF MISSIONARIES AND MISSION CHURCHES.

Dr. Anderson read as follows, in relation to the "Special Report" which was laid before the Board last year by the Prudential Committee.

The "Special Report of the Prudential Committee on the Control to be exercised over Missionaries and Mission Churches" was presented to the Board, at its last meeting, in a printed form; but as the members had not time to give it that attention which the importance of the subject demanded, the consideration of it, after a single amendment, was deferred to the present meeting. Meanwhile the Prudential Committee were authorized to print the report as amended, and to make such modifications as, on further reflection, they should deem proper.

They lay this report again before the Board, with an addition to be introduced on page 39, immediately following the article designed to show that the Board is responsible for the *teaching* of missionaries. The addition which is now made to the report is intended to show, that *this responsibility of the Board for the teaching of the missionaries does not interfere with that of Ecclesiastical Bodies in respect to the same thing*. It reads as follows:

"It may be important, however, to remark, that the responsibility of the Board for the *teaching* of the missionaries does in no degree interfere with

the responsibilities of ecclesiastical bodies in respect to the same thing. Such has been the result of an experience in this country continued through forty years. Within this period, the Board has had about two hundred and seventy-five ordained missionaries laboring under its direction in heathen lands, and has extended its supervision to every department of their duty as missionaries; and there has never been the least sign of interference in the working of its own responsibilities and of those of the ecclesiastical bodies with which the missionaries were connected. But one case is recollected, in which an ecclesiastical body in this country has thought itself called upon to discipline a missionary, and then it deposed him from the ministry, and for the *same cause* that had *previously* led the Prudential Committee to dismiss him from the missionary service. The fact is, the missions, when fully organized, may easily constitute themselves ecclesiastical bodies; and the whole influence of the Prudential Committee is and has been to sustain them in their freedom and efficiency for missionary purposes. It is also true, that there has been no case, where the Prudential Committee has been called to act, in which doctrinal error was the only element of difficulty; nor has there been a case, involving doctrinal error as an obvious element, where it would have been convenient, or even practicable, for a mere ecclesiastical body to adjust it, *as a whole*. The cases were of a mixed and complicated nature; and they can hardly fail to be otherwise in distant organized missions among the heathen, and so must of necessity be regarded and treated as appertaining rather to the missionary than to the minister. The elements of character, which constitute a man an efficient and faithful minister, are almost identical with those which are essential to the character of a good and faithful missionary. It can hardly be questioned that the body, which is accountable for the proper application of the funds contributed for the support of missionaries, is under solemn obligation to see that those funds are not wasted upon an unworthy or unfaithful missionary. Indeed it is impossible effectually to transfer this responsibility to another body, which is not only remote from the missions but not in correspondence with them. And when the Board dismisses from the missionary work for a reason (as in the case above mentioned) that would make it the duty of an ecclesiastical body to depose from the ministry, there is no interference with the rightful authority of any ecclesiastical body. The Board does not assume to decide upon the fitness of an individual to be a minister of the gospel; but it is their duty to decide, and that intelligently, on his original and continued fitness to be sustained, by the funds committed to their disposal, as a missionary to the heathen. Nor is there more practical difficulty in adjusting his missionary, ministerial, and church relations in foreign missions, than there is in home missions; and no more in respect to those Congregational missionaries, whose ordaining councils ceased to exist immediately after their induction into the ministerial office, than in respect to missionaries connected with presbyteries or classes in their native land. The contributors to the funds for foreign missions demand more evidence of faithfulness in the preaching of the gospel, than can possibly be in the possession even of the permanent ecclesiastical bodies scattered over our country. And they will hold the Prudential Committee and the Board responsible for seeing that no part of their contributions go for the propagation of error, either in doctrine or practice; nor will they have any serious doubt, in case radical or serious mistakes are committed or abuses occur in the discharge of this trust, that the fact will soon be known, and the evil be in some way corrected. The Board claims to be only an *agency* for those, whether individuals or associated missionary bodies, who commit funds to its disposal for the support of foreign missions; and to see, that the funds thus committed are appropriated according to the known wishes and expectations of the donors. Such is a simple, practical view of this subject, as it has existed ever since the Board was formed.

“Experience has shown, that the responsibilities of missionaries to mis-

sionary societies are entirely consistent with the unimpaired existence and operation of their responsibilities in their distinct and separate relations as ministers. The churches and other ecclesiastical bodies at home, or in the missions, or the missions themselves regarded as ecclesiastical bodies, can take their own time and method of looking after alledged heresies or immoralities in individual missionaries. The Board need not wait for the ecclesiastical body, nor the ecclesiastical body for the Board. And the Board, conducted as it has been from the beginning, will be a help to the ecclesiastical bodies, whether church, council, presbytery, classis, or mission, in the discharge of their supervisory duties towards the ministers of the gospel laboring as missionaries in foreign lands. Nor can it cease to be thus helpful, except by a change in its course of proceedings, which would speedily prove destructive alike to its influence and its existence."

The Prudential Committee having had under consideration the subject of this special report another year, deem it proper to suggest, that there seem to them to be reasons, which render it inexpedient that a formal vote of adoption should be passed; but that the report should rather be received as a record of the results of the experience of the Prudential Committee in conducting foreign missions,—as information which may properly go into the official publications of the Board. It is not to be supposed, that the measure of our experience is yet full, in any one of the great departments or modes of operating in the work of missions. Doubtless we have much yet to learn, both through our failures and successes, connected with a prayerful contemplation of the word and providence of God. The Prudential Committee see not indeed, at present, any reason to doubt the correctness of the principles and views embodied in this report; but the report covers much ground, and embraces a great number of points in missionary practice; and the Committee *might* hereafter experience embarrassment, in case the report is now taken out of their hands by a vote of adoption, should farther experience demand a change in any of the principles, opinions and usages set forth in the report. The ends aimed at, in ordering and preparing it, appear to be sufficiently attained by its embodiment and publication, so as not to require any formal adoption of the report, at least for the present.

After the reading of the foregoing statement, the Board resolved that the "Special Report" of the Prudential Committee "on the Control to be exercised over Missionaries and Mission Churches," as now presented by the Committee, be received as a record of the results of their experience in the long period of their official duty; but, in view of reasons suggested by them, the Board do not at this time act upon the question of its adoption, leaving the subject with the Committee, however, to make such use of their report in the publications of the Board, and in all other ways, as they shall deem proper.

CORRESPONDENCE WITH THE CHEROKEE AND CHOCTAW MISSIONS.

The following statement was submitted by the Prudential Committee, in regard to their correspondence with the Cherokee and Choctaw missions.

It will be remembered, that the Prudential Committee submitted to the Board, at its last annual meeting, an unfinished correspondence with the Cherokee and Choctaw missions, on their relation to the subject of Slavery. As a part of the history of the case, the Committee deem it proper to say that on the 20th of February last, perceiving that the Christian community

had extensively misunderstood their letter to the last named mission, dated June 22, 1848, they published the following brief statement:—viz.

“The letter sent by Mr. Treat to the mission had not that authoritative character which some have attributed to it. It expressed *opinions*, then and and still entertained by the Committee; but not in a form which made those opinions *decisions*, or *instructions*. The Committee have given no *instructions* to the missionaries in relation to slavery; they say expressly that they address their brethren ‘*with suggestions and arguments*.’ The distinction between suggestions, opinions and arguments, on the one hand, and decisions, rules and instructions, on the other, though necessarily familiar to the conductors of missions, seems to have been overlooked by some who have written on this subject. The missions reply to suggestions, if they see cause, by suggestions, to opinions by opinions, and to arguments by arguments. On some subjects this interchange of views has extended through several years, before the opinions of the Committee and their brethren have become perfectly consentaneous; and not unfrequently, as the result of this free correspondence, the sentiments at first entertained on both sides have been modified.

“This distinction is vital to the proper understanding of Mr. Treat’s letter to the Choctaw mission; and for want of attention to it very erroneous constructions have been put upon that letter. With this practical distinction in view, moreover, it will be seen that the Committee and the Secretaries have done nothing inconsistent with the letter or spirit of the two fundamental principles recognized by the Board at Brooklyn; namely, that credible evidence of piety is the only thing to be required for admission into the churches gathered among the heathen; and that missionaries and their churches are the rightful and exclusive judges as to the sufficiency of this evidence. It is believed that foreign missions *cannot* be successfully prosecuted in disregard of these principles, at least by the Congregationalists and Presbyterians of this country, and that such missions are and must be controlled mainly by the free use of suggestions, opinions and arguments; and those who have the direction of the missions must have truth and reason on their side, in order to be successful. Time must also be allowed for the requisite interchanges, and for necessary reflection on both sides.

“We merely add, that the Committee have never had any intention of ‘*cutting off*’ the Choctaw mission from its connection with the Board. Indeed, the last two paragraphs in the ‘Special Report of the Prudential Committee on the Control to be exercised over Missionaries,’ laid before the Board in a printed form, and published in the Minutes of the last Annual Meeting, show that nothing of the kind was contemplated. Nor have the Committee preferred any ‘*charges*’ against the mission. On the contrary, they would repeat the sentiment in the letter of Mr. Treat, expressing their undiminished confidence ‘in the integrity and faithfulness of these servants of Christ.’”

In submitting to the last annual meeting the unfinished correspondence which has already been mentioned, the Committee departed from the established usage of the Board. It was their wish, (1.) to gratify the desire which so many have felt to ascertain the precise relation which the Cherokee and Choctaw mission sustain to slavery, and what opinions those brethren entertain on the general subject; and (2.) to give the Board and its patrons an opportunity to understand the sentiments of the Prudential Committee, in respect to slavery as affecting the missionary enterprise among the heathen; and also the manner in which the Secretaries, under the supervision of the Committee, might be expected to interchange views and impressions with their fellow laborers in the gospel of Christ. It was neither the purpose nor the desire of the Committee to obtain any formal action of the Board on the correspondence; as they did not suppose that such action was necessary.

And perhaps the Committee may be allowed to say that a vote adopting

their letter to the Choctaw mission seems to them, not only unnecessary, but of doubtful expediency. It was not written with any such object in view. And in the very nature of the case, there can be no opportunity for amending or improving such a letter when it comes before the Board for its sanction. It is not a report, presented by a committee in the ordinary routine of business, to be curtailed, or amplified, or changed in whatever way may seem best, but a statement of the views of the body from which it emanated, and already sent to those for whom it was intended.

It was the wish and hope of the Committee last year, that the correspondence with both missions might be brought to a close before the present meeting. In this, however, their expectations have been disappointed. Letters have been interchanged with the brethren among the Cherokees; and the points of difference have been gradually disappearing. For reasons which are deemed entirely satisfactory, the Choctaw mission did not reply to the letter of the Committee dated June 22, 1848, until April last. Although the delay on some accounts is to be regretted, still it is manifest that nothing has been lost; on the contrary, time has thus far been a kind and helpful coadjutor.

The conclusion to which the Committee have come in regard to the correspondence of the past year is as follows:—

1. They submit to the Board the letter from the Choctaw mission already referred to, dated April 14, 1849. Indeed they deem it an act of simple justice to those brethren, that the patrons of the mission should at once be made acquainted with the views therein expressed.

2. The Committee do not think it expedient, at present, that the correspondence with the Cherokee mission should be laid before the Board. In expressing this opinion, however, they distinctly and fully admit the right of the Board to call for this or any other correspondence, and indeed to institute inquiries into any of the proceedings of the Committee in such manner and form as shall seem best.

As already intimated, it was thought that the peculiarities of the case were such, last year, that an exception should be made to the usage of the Board; and when the second letter of the Choctaw mission shall have been read, it will be seen to have a special relation to what has gone before; and consequently to fall within the exception.

But as regards the letters which have passed between the Missionary House and the brethren among the Cherokees, within the past twelve months, there does not appear to be any sufficient reason for deviating from the ordinary course.

Upon one other point it may be well for the Committee to say a few words. The members of the Choctaw mission have directed their attention very particularly, during the past year, to the substitution of free labor for that of slaves. They are anxious to make a change as soon as practicable, not only to gratify a large portion of their friends and patrons, but that they may increase the economy, comfort and efficiency of their own labors. The Committee have been cordially co-operating with the mission in this matter; but they are sorry to say, that they have not succeeded, as yet, in relieving their brethren according to their earnest request. The subject will continue to receive attention, however, and it is hoped and believed that, in some way, free labor will be successfully introduced at an early day. Indeed, a reduction has already been made in the number of slaves hired from year to year, at the different stations. And the Committee will say in conclusion, that, as it seems to them, the mission are willing to do all that can properly be required of them, in existing circumstances, to place this question on the desired basis.

The letter of the Choctaw mission, referred to in the preceding statement, is here subjoined.

Stockbridge, Choctaw Nation, April 14th, 1849.

Rev. S. B. Treat, Cor. Sec. of the A. B. C. F. M., Boston.

Rev. and Dear Sir:—Your letter of June 22d, 1848, was duly received, and has been the subject of our prayerful deliberations. We reciprocate the feelings of kindness and confidence expressed in your letter, and shall ever retain a grateful remembrance of your visit among us.

When we first entered on our missionary labors, we were young and inexperienced. There were no examples of schools or churches among the South Western Indians, save those of the Moravian brethren at Spring Place. The counsel and example of the devoted Gambold were instructive and encouraging. The visit of the beloved Mr. Cornelius at Brainerd, when one of our number was there, and when our first mission church was organized, was timely and welcome. The visit of the venerable Dr. Worcester at Mayhew, in the spring of 1821, was very refreshing. While he was with us, the Mayhew church was formed; and there he offered the consecrating prayer at the communion table, and administered the bread to the communicants. "This was the last time he assisted in public worship on earth." It is to us cause of devout gratitude that we were favored with the counsels and prayers of these beloved men, while laying the corner stones of the first Indian churches.

We came to the Choctaws to labor for their conversion, and to make our graves with them, expecting to fall in our field of labor as your missionaries. We have ever had attachments to the American Board, its officers and members, especially the Secretaries, Treasurers, and Prudential Committee, such as we have felt towards no other persons. Their oft repeated expressions of approbation, relative to our labors, have greatly encouraged and strengthened us. We earnestly desire to retain a hold on their affectionate confidence, and on the confidence of the religious community, who still dwell in the land which gave us birth, and who sent us to the Choctaws as the messengers of the churches.

But at this late period, we, with the Committee, are pressed with peculiar and complicated difficulties on the subject of slavery. We wish you to feel assured that we have no personal attachments to this institution, and that we have ever been deeply impressed with the great evils which mark its character, and of our duty to do all in our power, as servants of the Lord Jesus, to mitigate and remove them. It is a trial of no small magnitude, to reside more than a quarter of a century in the midst of such things, and here to train up families of children, from the cradle, not knowing how soon we may die, and leave them in the midst of all these evils.

For more than five and twenty years, the evils and the wrongs of slavery have been the subjects of our anxious and prayerful deliberations. With Mr. Evarts, one of the early Secretaries of the Board, we had repeated personal conversations, at different times, on this subject; and also an extended correspondence, through him, with the Prudential Committee. Long before the present agitation, the subject of slavery, as it related to our mission, had been discussed and settled, as we then thought, on a scriptural basis. Nor did we receive an intimation from either of the early Secretaries, or from any member of the Prudential Committee, that it had been settled on a wrong basis.

Amid all our cares and labors, the condition of the colored population has not been forgotten; and while our hands have been full of other work, we suppose the Choctaw missionaries have done as much as any other missionaries of the Board, to promote practical emancipation, and to produce an impression favorable to that object. So well and so favorably were our principles understood, that before leaving Mississippi, the agency of one of the brethren of this mission was solicited by a highly respectable planter of that State, to aid in securing the emancipation of more than twenty slaves, who, in compliance with their own wishes, were liberated and sent to Liberia.

We have ever felt it our duty to seek the spiritual good of both masters and servants, and not to interfere with the legal relations they sustain to each other. When, with the consent of the master, we have seen an opportunity of extending a helping hand to the slave, we have ever been ready to embrace it. Since the commencement of our mission, we have by our own direct agency, and in part by the use of our own funds, secured liberty to eight slaves. In common with thousands in the slave country, we regard slavery as a tremendous evil; one which casts a dark and ominous shadow over the future prospects of this people. Had we consulted our feelings rather than our duty, long ere this we should have fled from it to a land where we could have breathed a freer and more congenial atmosphere. But when we look around on those for whom we are laboring, most of whom are not involved in this evil, and remember that the Savior hath said, "Go ye into all the world and preach the gospel to every creature," we dare not leave them; and when we look on those whom we trust the Lord has given us as the seals of our ministry, how can we forsake them? These considerations have kept us at our post. We have not one particle of sympathy for slavery, except that we may be instrumental of mitigating and removing its evils.

Since receiving your letter, we have endeavored to review this whole subject, and to inquire what more can be done by us to advance the cause of truth and righteousness in this land, and to meet the views expressed in that letter.

We have supposed that we accorded with the sentiments advanced in the several Reports of the Board, on the subject of slavery. The one of 1845, so ably and so fully defined and settled the principles on which we were to proceed, that we apprehended no serious embarrassments to our future labors. We entirely accorded with the sentiments expressed in that Report, and especially with the two fundamental principles there laid down: 1. "The ordinances of baptism and the Lord's supper cannot be scripturally and rightfully denied to those who give credible evidence of piety." 2. "The missionaries, in connection with the churches which they have gathered, are to be the sole judges of the sufficiency of this evidence." These have been our principles from the commencement of the mission.

The employment of slave labor is one ground of objection to our mode of procedure. By this, it is thought, "we countenance and encourage the system;" that "we make this species of labor more profitable to the owner, at the same time that we put it in his power, if he will, to plead our example to justify or excuse the relation." We have wished, as far as possible, to avoid every thing which might seem to sanction this system. Gladly would we have avoided the hiring of slaves, could we have obtained other suitable help. With us, it has been a matter of necessity. We apprehend the difficulties with which we have had to struggle in relation to this subject, are not generally understood. It is but justice to ourselves, that some of them, at least, should be known.

1. In the first place, the Committee at Boston find it much more difficult to send us helpers to perform the *manual labor* at our mission stations, than formerly. Twenty years ago, we were supplied, to a considerable extent, with kind, faithful, industrious mechanics and farmers from the Eastern States, who took off the great burden of secular cares and labors from those whose duty it was to preach the gospel. Now, it is rare that such a man is sent to our assistance. A few we have had, and they have been highly esteemed for their work's sake.

2. It is much more difficult in our present location, than it was on the other side of the Mississippi, to obtain such *free* help as will at all answer our purpose. Since the great openings for laborers and mechanics in the free States and territories of the West, and especially since the commencement of the Mexican war, there have been few free laborers to be obtained; and those have generally been of a character very unsuitable to be employed

at a mission station. In order, as far as possible, to comply with the instructions of the Committee, we have sought for the best free help to be obtained in the country. Some who came to us with fair appearances and professions, have on trial proved profane, intemperate, dishonest and licentious.

3. Another thing which has greatly increased our embarrassment, in relation to this subject, has been the peculiar character of our families. Our schools, with one exception, are schools of females. Our families consist mostly of females. This renders it extremely difficult, and in some instances altogether inexpedient, to employ native help for our out-of-door work. We have come near having two of our schools broken up by the improper conduct of our free hired help. We cannot express the deep anxiety which has pressed upon us from this source.

In connection with these facts, we ask the Committee to consider for a moment, that some of us have to be absent on preaching tours to distant congregations, two weeks at a time, leaving our families dependent on such help, with none to oversee or control them but females. We presume those to whom we now appeal, would not be willing to leave their own families, if they consisted of from thirty to fifty females, under such protectors; and that they would not wish us to do it, if it could be avoided. Our circumstances at different stations, of course, differ very considerably. At some, we have suffered much more than at others. Oppressed as we have been by these troubles, we have felt compelled, in sundry instances, to resort to slave labor. And here it may be asked, "Can we procure slave labor of a better character?" We not unfrequently have an opportunity to hire slaves, both male and female, of established characters, in whom the community, as well as ourselves, have confidence. Some of these persons feel it a great privilege to live with us; and several, in consequence of such residence, have been brought to a saving knowledge of the truth. When we can leave our families with such helpers, we can be absent on tours to preach the gospel, without that distressing solicitude which, under other circumstances, has so often oppressed us. But we should greatly prefer good free help; it would be much more efficient, and more desirable in every respect. We have repeatedly and most earnestly solicited a supply of such help. That we have not had it, we believe is not the fault of the Committee at Boston. They would have granted our request, had it been in their power. We are grateful to the Committee for the efforts now making to supply us, at least in part, with such free help as our necessities require. We shall most gladly second every effort that may be made in this direction.

At the same time, we wish the difficulties relating to this subject to be understood and appreciated. There must always be much uncertainty attending help, brought a distance of from one to two thousand miles. They may soon become dissatisfied, and either wish to return, or to proceed onward to Texas or to the golden regions of California. True, they may be bound by contract; but if disposed, as has sometimes been the case, they may annoy us, until we are more than willing to release them. And when they leave, months and sometimes a whole year may pass away, before other free help can be obtained. We hope the efforts now making to secure such help as our necessities require, may be more successful than those heretofore made have been.

In this place permit us to state some of our thoughts, as to the *amount* of encouragement given to slavery by the hiring of slaves in the mission. This may be considered in relation to two particulars; the pecuniary gain resulting to the owners, and the moral influence arising from our example.

As respects the first of these, *the pecuniary gain to the slave-holder*, there is undoubtedly some encouragement and support given to slavery by what we pay for hired slave labor. So far as it goes, it tends to make slavery profitable. This we would avoid, if we could. But we think the encouragement, in this way, given by us to slavery is very inconsiderable, compared with

what is done in other quarters. The small amount paid by us annually for slave labor will bear no comparison with the immense sums paid every year by the free States, by England, and by the rest of the world, for the products of slave labor. Now so far as profit to the holder is concerned, there can be little difference between the hiring of slaves, and the purchasing of what is raised by them, of their owners. We think it must be obvious, that should the market for slave products be closed in the free States, and in other parts of the world, the system could not long survive the measure.

We are aware that those living in the free States consider it impracticable to dispense with the products of slave labor. If it be so; if it is found impracticable where slavery does not exist, and where free help is easily obtained, to dispense with the products raised by slaves; how much more impracticable must it be for those living in the midst of slavery, and where free help is not to be obtained.

With us the employment of slave labor, and the use of slave products, are not a mere matter of convenience, or a calculation of profit and loss. It is a matter of necessity. We have often no other alternative. If we want a horse shod, a slave must do it. If we stop for the night at a public house, a slave must take care of our horse and cook our food. If we want repairs made, or a house built, or land cleared and cultivated, there is often no other one but a slave to do it. To say the least, there is as much *necessity* for the use of slave labor, and of what is produced by the slave, where slavery exists, as where it does not exist. And we think it will not be contended that, so far as mere profit to the slave owner is concerned, there is any essential difference between the hiring of slaves, and the purchasing of the master of what is raised by them.

The thought has occurred to our minds, why we, in our necessities, should be expected to abstain from every thing which may in a small degree add to the profit of slavery, while the rest of the world, with ample funds, are sustaining it on a vastly larger scale, without fearing rebuke, or seeming to apprehend that they are doing wrong.

With the intense interest prevailing in the free States, in England, and we may say throughout the civilized world, in relation to the wrongs of slavery, we see no prevailing disposition to lay an embargo on the products of slave labor. The cotton, sugar, rice and tobacco of the slave States are purchased as freely now, as before the present movement existed. All the materials and means, necessary to make slave labor productive and profitable, are furnished now as readily by the free States to slave-holders, for the use of the slave, and for the benefit of the master, as they were twenty years ago. We see no tendency, in any quarter, to operate to any considerable extent against slavery, by dispensing with the products of slave labor.

This fact has led us to suppose that God has another way of bringing this grievous and oppressive system to an end. We believe the power of the gospel, and of an enlightened public sentiment, will be brought to bear upon it, until it shall disappear from our otherwise happy land. An evil so enormous cannot long withstand the combined influence which is now brought to bear upon it from every part of the civilized world. We look for this great work to be accomplished ultimately by those who are most deeply affected by it, and who can do it more effectually and more safely, than it can be done in any other quarter. The great duty devolving on the *Church*, as we think, is to bring the gospel, with all its kind and heavenly influences, to bear upon those sections of our country where this evil exists. The law of love, if faithfully and affectionately applied both to masters and servants, must overcome and eradicate all opposing interests.

As relates to the other particular referred to, *the moral influence of our example*, we think it is not what many have supposed it to be. We are not regarded by the people among whom we reside, as the advocates and abettors of slavery. They understand that what we do, in the way of employing

slaves, is done reluctantly and from necessity. We are regarded as opposed to slavery, and by many are called "abolitionists."

About a year since, one of the brethren of the mission received a letter from a leading man of the nation, in which he says, "You are a northern man, and meddle yourself too much about the abolition doctrine, which we condemn. With this doctrine you will divide us up among the Choctaws, and stop the good work of God, by chilling the hearts of the Choctaw Christians." The brother to whom this was addressed has probably employed as much slave labor, as any one in the mission. We think the above ought to be received as conclusive testimony, that our general influence and example, are not regarded by the people among whom we live as sustaining slavery.

At the same time that we give these as our deliberate convictions, we are desirous of avoiding even the appearance of evil. We wish, if possible, to give no offence to those whose judgment may differ from our own. We shall most cheerfully employ none but free help, provided it can be obtained. But in cases where free help cannot be obtained, we trust the privilege will be granted us of employing such help as our necessities require, without its being considered a dereliction of duty.

We could say more in relation to other topics embraced in your letter, but do not wish unnecessarily to prolong this communication. We have attentively read and considered the letter of the Cherokee brethren of March 21, 1848, relating to this subject, and do adopt it, as expressing in a clear and condensed manner, our main views and principles.

In closing, permit us to request the Committee, our patrons and friends, to bear us on their hearts at a throne of grace, remembering the great responsibility still resting on us as the missionaries of the Lord Jesus Christ to this tribe of red men, and to every class of people residing among them. "Out of the depths have we cried unto thee, O Lord." And we hope he has heard us. We wish to repeat our cordial approbation of the Reports of the Board, and our grateful remembrance of the visits we have received from the Secretaries. And we wish ever to bear in mind our obligations to the Committee under whose patronage we labor; and also to that church to whose communion we belong, whose standards are based, as we believe, on the Holy Scriptures, and whose discipline we have ever wished faithfully to exercise in our churches.

We are going to the judgment with responsibilities resting on us in regard to this mission, and all connected with it, which can be felt in no heart as in ours; and which can be sustained only by a humble reliance on him who has said, "Lo, I am with you alway." Wherein we have erred, or been unfaithful, may we find mercy, and receive guidance from the Savior, as to all that is to come.

We do not cease to search the word of God, that we may know what is his good and acceptable and perfect will concerning us in all things; feeling a peculiar obligation to inculcate the great relative duties which pertain to the subject of this letter.

In behalf of the brethren of the Choctaw mission, affectionately and truly yours,

C. KINGSBURY, *Chairman.*

C. C. COPELAND, *Clerk.*

A motion was made to refer the foregoing statement of the Prudential Committee, and the letter of the Choctaw mission, to a special committee; which motion, together with the documents, was referred to the Business Committee. The last named committee subsequently reported that, in their judgment, there was no occasion for a reference of the statement and letter to a special committee; and they recommended that the papers be left with the Prudential Committee, for publication with the other documents of the Board; which was done accordingly.

THE WANT OF MISSIONARIES.

On this subject Dr. Pomroy read the following paper :

At the special meeting of the Board in the city of New York, in 1842, there was a distinct recognition of the law of progress as applicable to missions to the heathen. At that time the Prudential Committee made a special report on this subject. The paper was entitled, "The essentially progressive nature of missions to the heathen," in which it was maintained that, in respect to our own missions at least, progress is a fundamental doctrine. This topic may perhaps be well illustrated by reference to the family. The children advance in physical, intellectual and moral development, make increasing demands for food, clothing and education, and must be prepared to take an independent and useful stand in the world. This progress is a part of the family constitution; and violence is done to the laws of domestic and social life, wherever it is resisted, or even not promoted. Up to a certain period, it involves a regular increase of expense, which no enlightened parent would withhold, except from necessity. The same general truth holds in respect to missions. Indeed, the Committee see not how a mission to the heathen can be successfully prosecuted on any other basis. As a matter of fact, the missions under the care of this Board have been conducted on this principle for forty years. From small beginnings they have advanced to greater strength and more abundant means; till, in one instance at least, a single mission has enfolded a nation in its bosom. If in some cases missions have been restricted and limited, or even abandoned, these are the exceptions, not the rule. The missions of the Board in India, South Africa, Syria, Turkey, and the Sandwich Islands, not to mention others, are so many illustrations of the law of progress here referred to. This rule, however, it should be distinctly stated, holds good only up to the point when the missions begin to take an independent stand, and furnish their own men and means. Then, indeed, the law of progress remains in full force, but the responsibility of the Board begins to cease.

Now this law calls for men quite as urgently as for pecuniary means. To furnish a sufficient amount of money to carry on the operations of the Board, for some years past, has cost a good deal of labor and some anxiety. Yet it has been accomplished, in some good degree at least, if not as fully as could have been desired. But the Committee now find themselves, according to their best judgment, in the immediate vicinity of another want, which is somewhat alarming, *the want of men*—of missionaries.

It has pleased the great Head of the Church to add his blessing to the labors of our missionaries. The few rays of light which have penetrated the darkness of the heathen world, have waked up a spirit of inquiry in many minds, and of anxiety at least in some. There is a call for instruction, an increasing demand for missionary labor. This demand is every day becoming more and more urgent. The Committee would not distrust the wisdom or the power of God. They doubt not that he is able to raise up instruments for the accomplishment of all the purposes of his love. Still, as a Committee, sustaining such relations as they do to the Christian community at home and the heathen abroad, they feel desirous to have this subject come before the churches of Christ for deep and prayerful consideration. They have looked over the several fields occupied by the Board, and have come to the clear and deliberate conclusion, that at a moderate estimate at least thirty-eight ordained missionaries are needed at this moment in these missions, and should be sent forth with the least possible delay. This number is needed simply to sustain and carry forward existing operations; and if they can be had, it will be bad economy to withhold them. In this cause, as in movements of a worldly nature, much depends on seizing the right moment, and availing ourselves of favorable circumstances.

But where shall these thirty-eight men be found, or even half of their number? Men imbued with the spirit of Christ; men of nerve and vigor, both of body and of mind; men willing to endure hardships, face dangers, and count not their lives dear unto them, if they may but be instrumental of extending the kingdom of Christ, and saving the souls for whom he died;—where shall they be found? At present there are only seven young men under appointment. One of these is designated to Western Africa, and his passage is already engaged. Three are designated to China, and are expecting to sail in the course of a few months. The destination of the remaining three is yet uncertain. Indeed, it would not be strange if two or three of the seven should be permanently detained in this country, by ill health or other causes. It would be perhaps a fair estimate to say, that five only of the thirty-eight are found. But where are the thirty and three?

If we look at the *colleges*, we find that the number of pious young men in them is less than it was a few years since; and of those who profess religion, a larger proportion than formerly go into other professions than the ministry. Of those who have the ministry in view, but few, so far as is known, are seriously pondering the great question of their duty to the heathen.

If we look at the *theological seminaries*, we find that the aggregate number of students, during the past year, in the seminaries of Andover, New Haven, Bangor, East Windsor, New Brunswick, Union, Auburn, Western Reserve and Lane, (to which chiefly the Board must look for missionaries,) has been about three hundred and sixty-seven. Not far from one-third of these have now completed their course and left. The small number of foreign missionaries furnished by the last senior class, in the several seminaries just named, is matter for serious reflection. As yet, Union Theological Seminary has furnished but two; New Brunswick, one; Auburn, one; Lane, none; Western Reserve, none; New Haven, none; East Windsor, none; Andover, none. One has recently offered from New Haven, and another from Bangor. If these facts are to be regarded as a true index to the amount of missionary interest in the churches, that interest is very clearly not what it ought to be. At any rate, the present aspect of our theological seminaries does not afford much encouragement that an adequate supply of missionaries may be expected from them.

Shall we turn to the *pastors of our churches*, and inquire of them, who will leave their present fields of labor, and go far hence to the heathen? Can it be expected that help will arise from this quarter? The past history of the missionary enterprise answers, "No." During the forty years in which this Board has been in the field, very few pastors have left their people and their country, for the sake of preaching the gospel to pagan idolaters. The number of young men who have been gathered into our churches during the last eight or ten years, has been comparatively small; and of this diminished number, a smaller proportion than formerly have been disposed to consecrate themselves to the work of the ministry; and, as a necessary consequence, the present condition of our Education Societies throws very little light upon this darkness.

If we look at the *missions themselves*, we see at a glance that they are not sufficiently advanced to warrant the expectation, that a native ministry can be raised up in sufficient numbers to meet their own necessities, for years to come. This is a point never lost sight of by the Committee. They feel the importance of bringing forward a native ministry with the least possible delay. But at present no great amount of help can arise from this quarter.

There is still another view of the case. Supposing the present emergencies to be met, and that the thirty-three missionaries, now wanted, should be found and sent out during the coming year, of which, however, there is not the smallest probability, what are the prospects of years to come, should this advancing order of things continue? Who can tell us where our missionaries, for the next year and the year following, are to come from? If a thou-

sand young men were to start for the ministry to-day, they could not complete their preparatory studies in less than eight or nine years. Meanwhile the laborers in the field are sinking under their burdens, and falling one after another into the grave; and what is to become of this great enterprise? Must the wheels be left to roll backwards?

The missions under the care of the Board, as a whole, were never, it is believed, in a more prosperous condition than at the present time. Nor is there any evidence that the missionary spirit in the churches is waning or dying out, unless the fact under consideration be so regarded. On the contrary, there is manifestly a growing interest in the cause, and a determination that, so far as funds are concerned, the enterprise shall be sustained. Never was there in this country, it is believed, so great a number of Christian hearts that sigh and cry in view of the abominations of the heathen world; and yet, here we are, *in want of men!* The Committee do not see whence they are to come. They have looked all around the horizon, and asked where are the men to fight the battles of the Lord on the fields of paganism? But there is no satisfactory answer to the question.

In these circumstances, the Committee have felt that they could do no less than lay the facts in the case before the Board for its serious consideration. They would also call the attention of the pastors of churches, and of all the friends of missions, to this subject, and ask, What shall be done? They would approach the young men in our churches, and ask them, whether they have deliberately and prayerfully pondered the question of their duty to the heathen. They would lay the subject upon the heart and conscience of every pious young man in our colleges; and spread it before the members of our theological seminaries, and say to them, Dear Brethren, how can you show that it is not your duty to go and preach the gospel to them that sit in darkness? If you are panting to be useful, no fairer openings can be found than those which are now presented in the heathen and unevangelized world. While it may be the duty of many to tarry in their own land, it is the duty of some, at least, to gird on their armor, and go and take possession of the empire of darkness, in the name of the Lord Jesus Christ. If somebody must go, why not you? They would go to the superintendents and teachers of our Sabbath schools, and inquire whether they have pressed this matter upon the attention of those youthful hearts and minds, whom they are accustomed to meet from Sabbath to Sabbath. They would say to Christian parents, Have you made it a subject of daily and earnest prayer, that Christ would take your beloved children, and use them for his glory and the advancement of his kingdom, *where* and *how* he pleases? Would you esteem it an honor to have your sons and daughters become missionaries of the cross? And, finally, the Committee, in accordance with the injunction of Christ himself, would earnestly request all who have confidence in the efficacy of prayer, to pray the Lord of the harvest that he will send forth more laborers; for "the harvest truly is great, but the laborers are few."

The foregoing statement of the views of the Prudential Committee was referred to Dr. Hawes, Dr. Beecher, Dr. Lounsbury, Hon. Clark Bissell, Rev. E. F. Hatfield, Rev. R. C. Hand, and Rev. Adam Reid. This committee subsequently made the following report.

The subject presented in this document is, in the opinion of your committee, of great and vital importance, bearing alike and alarmingly on the prosperity of our missions abroad and the progress of the kingdom of God at home. The case is briefly this. While God is manifestly setting his seal upon our work, by the spiritual blessings granted to our missions among the unevangelized and the heathen, while new and most promising fields of usefulness are opening before us, and, as we have heard during this meeting, the Macedonian cry from various and distant parts of the world has come to

us, that laborers be sent forth to reap the ripening harvest, the Board is in danger of being arrested, if not turned back in its operations, by a want of qualified and ready agents to carry forward its plans. Thirty-eight missionaries are needed to be sent out the present year to strengthen our brethren, now fainting on the field, many of them under the burden of their labors; and yet, at the most, only five can be relied upon to supply this pressing want; while no present prospect is presented of any material relief or change for the better in years to come. The simple fact is, that for several years past the number of young men, offering themselves for the Christian ministry, has been continually and alarmingly decreasing; and if this goes on but a little while longer, the effect will be most disastrous, not only on the cause of foreign missions, but on the cause of Christ throughout our country. A famine of the Word will spread itself over all our land, and be felt in discouraging and blighting influence at all the missionary stations now sustained by this Board.

Your committee do not feel themselves called upon, if they were able, to point out in detail the causes which have operated to produce this state of things. The result which we deplore is doubtless to be attributed to the combined influence of many causes; but among them, first and chief of all, is to be recognized the long continued absence of revivals, the withholding of the special influences of the Holy Spirit from our churches; and the consequent fewness of conversions, and the general low state of religion in the community. The fact here referred to is unquestionable; it is of fearful omen; and it speaks with trumpet tongue to all ministers and to all the friends of Christ and human salvation, to awake out of sleep, and cry mightily unto God to come and save us, that we perish not. Nothing is plainer than that if God arise not to plead his own cause, pour out his Spirit on our churches, convert our sons and daughters, fit them to be employed in his service, the work of foreign missions, in so far as it is connected with our agency, must come to a stand; and the work of evangelization cease in the wide-spread and growingly destitute portions of our own country. What is to prevent the disastrous result here intimated? What are the remedies for the evil which we now feel, and which, we fear, may press still more heavily upon us in time to come?

The first and chief has already been suggested. It is that we, who are here present, ministers and laity, and our friends and fellow-laborers in this great and good cause, awake to a sense of our present wants, and of the greater wants that threaten us in future, and, under a pressure of the necessities thus apprehended and felt, we apply to God in earnest, persevering prayer for help. The cause in which we are engaged is his; it lies near his heart; and if in the faith and fervor which his love and his promises are fitted to inspire, we pray to him to raise up and send forth laborers into his vineyard, we shall not seek his face in vain. He will pour out his Spirit on our churches, convert the young men in our congregations and colleges, and give them a zeal and self-denial in his work which will constrain them to go forth at the bidding of their Savior, even to the earth's remotest bounds, to spread abroad the knowledge of his precious name. It is further believed that the Corresponding and District Secretaries may accomplish much, by calling the attention of pious young men, theological students and others already in the ministry, to the importance of the missionary work, and so encourage them to offer themselves, in greater numbers, to the service of the Board.

Next, it is the opinion of your committee, that the subject under consideration should engage the special attention of the pastors of our churches, and that, surveying the wants of our missions abroad, and of the fast multiplying millions of our population at home, they urge this whole matter upon the attention of their people, stirring them up to feel, to pray, and to act in a manner worthy of the great cause thus commended to them. Your committee

cannot doubt that here is a work demanding the special attention of the pastors; and, through the Board, they would earnestly and affectionately commend it to their most serious and prayerful consideration.

Through the living ministry and the press, and by whatever other means can be employed, the attention of parents should be turned to this subject, that, being enlightened in respect to its greatness and importance, they may feel the pressure of duty, be led to consecrate themselves to God anew, devote their sons and daughters, the choicest and the best of them, to his service, and train them up to be employed in any field and in any part of the world to which God in his providence may send them. And let the same work be attempted by the superintendents and teachers of our Sabbath schools, by the instructors of our academies, and by the tutors, professors and presidents of our colleges. This field, so rich in promise, is not cultivated, we apprehend, as its importance and the exigencies of the church demand. We cannot but hope that this discussion will have the effect of turning the minds of these brethren to this imperious duty.

In fine, let all who love Christ, and have influence over the minds and hearts of the young, strive to bring them to the Savior, and to engage them to live to his glory and the advancement of his cause, accompanying all with prayer to God for the attending influences of his Spirit; and the pressure the Board now feels for the want of missionaries, will soon pass away; and many will be seen coming forward, and, in the love of Christ and of souls, saying, "Here, Lord, am I; send me."

NEW MEMBERS AND OFFICERS.

Agreeably to the usage of the Board, Hon. A. D. Foster, Rev. Henry Dwight, Dr. Ferris, Hon. Wm. J. Hubbard, Dr. Cummings, Henry White, Esq., and R. T. Haines, Esq., were appointed a committee on new members and officers. This committee recommended the election of Rev. Augustus C. Thompson, of Roxbury, Massachusetts, as a corporate member; and he was elected accordingly.

The same committee further recommended the re-election of the former officers of the Board, with the exception of Rev. Silas Aiken, who has removed to Rutland, Vt, and is, consequently, unable to act as a member of the Prudential Committee. The committee nominated Rev. Augustus C. Thompson to fill the vacancy. The following persons were then chosen officers for the ensuing year.

THEODORE FRELINGHUYSEN, LL. D., *President.*

THOMAS S. WILLIAMS, LL. D., *Vice President.*

HON. SAMUEL T. ARMSTRONG,	}	<i>Prudential Committee.</i>
CHARLES STODDARD, Esq.		
JOHN TAPPAN, Esq.		
NEHEMIAH ADAMS, D. D.		
WILLIAM W. STONE, Esq.		
HON. WILLIAM J. HUBBARD,		
REV. AUGUSTUS C. THOMPSON,		

RUFUS ANDERSON, D. D.	}	<i>Secretaries for Correspondence.</i>
REV. SELAH B. TREAT,		
SWAN L. POMROY, D. D.		

SAMUEL M. WORCESTER, D. D., *Recording Secretary.*

HENRY HILL, Esq., *Treasurer.*

MOSES L. HALE, Esq.	}	<i>Auditors.</i>
HON. SAMUEL H. WALLEY, Jr.		

RESIGNATION OF A CORPORATE MEMBER.

A communication was received from Dr. Carnahan, in which he stated that his official engagements had, for a long time, prevented his attending the annual meetings of the Board, and would probably deprive him of the pleasure in future years; and that for this reason he tendered his resignation as a corporate member. The Board accepted the resignation.

DR. PAXTON'S APPEAL.

The committee appointed at the last annual meeting on the appeal of Dr. J. D. Paxton, consisting of Chief Justice Williams, Dr. Justin Edwards, R. T. Haines, Esq., Dr. Goodrich, and Dr. Yale, made their report; which is as follows:

The committee to whom was referred the appeal of the Rev. J. D. Paxton, D. D., have attended to the service assigned them, and offer the following report, viz:

Immediately after the adjournment of the Board, the committee met at the Missionary House in Boston, September 15, 1848, and heard a statement of the case, so far as the parties concerned thought it, on the whole, desirable to refer to it, or to lay it before the committee.

After mutual consultations, explanations, and the communication of information on various points, Dr. Paxton expressed himself to be so far satisfied, as not to wish farther to prosecute the subject, or to have the committee continue their investigations.

The only remaining point which required attention, was the pecuniary consideration which he ought to receive for the missionary services of Mrs. Paxton, while a widow of the late Doct. Dodge, and for the support of her children. He had hoped that his pecuniary condition would be such that he might consistently forego the reception of the usual compensation; and he had not made application for it, according to the regulations of the Board. His pecuniary condition had now, however, by providential reverses, become changed; and it appeared to him proper that he should receive some compensation.

The committee, therefore, proceeded to investigate this part of the subject; and, in view of all the circumstances, came to the conclusion that it would be proper for him to receive, on their behalf, the sum of eight hundred dollars, in full of all demands, while the children, according to the regulations of the Board, should be entitled to support. This sum was accordingly paid to him; and thus the matter was satisfactorily adjusted.

This report was adopted by the Board.

PLACE AND PREACHER FOR THE NEXT MEETING.

The usual committee on the place and preacher for the next annual meeting was appointed, consisting of Dr. Yale, Rev. Thomas Shepard, Henry Hill, Esq., Hon. H. W. Taylor, Dr. Emerson Davis, Dr. G. N. Judd, and Dr. A. E. Campbell. This committee recommended that the next meeting of the Board be held at Oswego, New York; and that Dr. Richard S. Storrs, or in case of his failure, Dr. Leonard Bacon, preach the sermon on that occasion. This recommendation was adopted by the Board. The Prudential Committee were authorized to appoint a committee to make the necessary arrangements for the meeting. They have accordingly designated for that service Dr.

R. W. Condit, Rev. A. Judson, Rev. F. E. Cannon, Messrs. I. Platt, S. Ludlow, A. Mix, G. Seeley, B. Statts, A. Van Dyke, G. Mollison, W. Pardee, C. Ames, and D. Lake.

RESOLUTIONS.

Resolved, That the thanks of the Board be presented to the Rev. Dr. Cox for his sermon delivered before the Board last evening ; and that a copy be requested for publication and distribution.

Resolved, That the thanks of this Board be presented to Richard W. Stevens, Esq., for the very valuable services which he has rendered to our missionaries at Oroomiah, during their recent difficulties, and for the assurance of the lively interest felt by him in the Nestorian mission in Persia.

Resolved, That the thanks of this Board be presented to the First Congregational Church and Society and to the numerous families of the other denominations in Pittsfield, for their liberal hospitality and true Christian kindness, in which the members of the Board have so largely shared during the present week.

Resolved, That the thanks of the Board be presented to the First Congregational Church and Society of this place, for the use of their house of worship and Burbank's Hall, during the sessions of this annual meeting ; also, to the choir of singers for their acceptable services.

Resolved, That the thanks of the Board be tendered to the Boston and Worcester, Western, Berkshire and Hudson Rail Road Companies, and the proprietors of the steamboat Hudson, for reducing the fare of individuals attending this meeting, thus promoting the objects of the Board.

DEVOTIONAL SERVICES.

The meeting was opened with prayer by Dr. Williston ; and at the opening sessions of the succeeding days, Dr. Fiske, Dr. Wisner, and Rev. Mr. Bardwell led in a similar exercise. The concluding prayer was made by Dr. Todd. At other times during the meeting, the Board united in prayer with Dr. Tucker, Dr. Ferris, Dr. B. C. Taylor, Dr. N. Adams, Dr. Thomas DeWitt, and Rev. H. G. Ludlow.

The annual sermon was delivered on Tuesday evening by Dr. Cox ; the introductory prayer having been offered by Dr. Lyman Beecher.

In consequence of the large number of persons in attendance, it became necessary to hold meetings in Burbank's Hall, (simultaneously with those which were in progress in the Congregational church ;) at which addresses were delivered by several of the returned missionaries, as also by members of the Board.

On Thursday afternoon, a large company of believers commemorated the death of their common Lord, both in the Congregational church and in Burbank's Hall. At the former place, Dr. Yale, Dr. Thomas DeWitt, Dr. Hawes, and Mr. Thomson, of the Syria mission, conducted the services ; at the latter, Dr. Tappan, Dr. William R. DeWitt, Dr. Judd, and Mr. Poor, of the Ceylon mission, officiated.

In the evening of the same day, a meeting for the purpose of listening to addresses was held in the Congregational church ; at which, after the introductory prayer had been offered by Dr. Riddle, the

President of the Board and Governor Briggs, together with Messrs. Poor, Dwight and Stoddard, returned missionaries, delivered addresses. A similar meeting was held at the same hour in Burbank's Hall.

ADJOURNMENT.

The Board adjourned to meet at Oswego, New York, on the Tuesday preceding the second Wednesday of September, 1850, at four o'clock in the afternoon.

CONCLUDING REMARKS.

The recent meeting of the Board at Pittsfield will long be remembered, by those who were present at least, as a season of the most elevated Christian enjoyment. Other meetings have been more fully attended; indeed, the number of members, corporate and honorary, assembled at Boston in 1848, was nearly twice as large. Other meetings have taken a deeper hold upon the feelings and sympathies, by reason of some question of general and absorbing interest. But on no previous occasion has there been such a constant and delightful commingling of the sweetest and tenderest emotions of the Christian heart. How often did the reflection occur to one and another and another, "We are, indeed, sitting in heavenly places in Christ Jesus." And when the hour of parting came, and the final benediction was spoken, who did not feel that he was about to descend from the mount whereon he had seen the Son of man?

But how came this meeting to be characterized by such a hallowed and Christ-like spirit! None who were there, can have any doubt as to the answer which should be given to this inquiry. The Master himself was present, *in answer to prayer*. If a history could be written, describing all that has been done to prepare the way for his coming to this sacred convocation, we should find that *prayer* has been the chief and most efficient agent. The weakness and insufficiency of man have been acknowledged and felt; and hence there has been a looking to God, with an earnest desire that he would appear and glorify himself. "And the Lord hearkened and heard it." To him be all the praise! "Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy, and for thy truth's sake!"

FORTIETH ANNUAL REPORT

OF THE

PRUDENTIAL COMMITTEE.

DOMESTIC DEPARTMENT.

OBITUARY NOTICES.

SINCE the last meeting of this Board, three of its Corporate Members have finished their earthly course, and gone, as we cannot doubt, to their reward in heaven. We refer to Hon. Charles Marsh, of Woodstock, Vt., Rev. Eliphalet Gillett, D. D., Hallowell, Me., Rev. Daniel Dow, D. D., Thompson, Ct. They were all aged and venerable servants of Christ, whom he will remember in the day of his coming. Mr. Marsh was elected a member of the Board in 1818, Dr. Dow in 1840, and Dr. Gillet in 1842. The whole number of corporate members who have deceased is now seventy-one; and the whole number of surviving members, one hundred and eighty-three.

Since the last meeting, intelligence has been received of the decease of one ordained missionary, and seven female assistant missionaries. Of these, one was connected with the Amoy mission, one with the Madura mission, one with the Ceylon mission, one with the Nestorian mission, one with the Cherokee mission, one with the Choctaw mission, and two with the Gaboon mission in Western Africa.

LABORS AT THE MISSIONARY HOUSE.

The business of the Missionary House fully engrosses the time and labor of the three Corresponding Secretaries, and a clerk to whom they give constant employment; of the Treasurer, and two clerks in his department; the agent of the Herald and Dayspring; and the purchasing agent. The principle of a proper division of labor is here carried out as far, perhaps, as is practicable. As regards system, efficiency and

economy, it is believed the Missionary House will bear examination.

The labors of Dr. Anderson have been somewhat interrupted by illness. By the advice of his physician, and of the Prudential Committee, he left the scene of his labors for about three months, seeking the restoration of health; and the Committee are happy to say, that he was greatly benefitted by the journey, and, since his return, has been able to enter upon the performance of his usual labors.

Mr. Treat was also laid aside with sickness for several weeks during the autumn. For the remainder of the year, his health, though not perfect, has been such as to enable him to perform the duties of his department.

The Prudential Committee have held their regular weekly meeting on Tuesday afternoon, as well as occasional special meetings, as business seemed to require.

AGENCIES.

The churches which make the Board their channel of communication with the unevangelized world, have been distributed into thirteen districts, ten of which are now supplied with District Secretaries or General Agents. The Districts and District Secretaries are as follows:

Districts.	District Secretaries.
NORTHERN NEW ENGLAND:	
Maine, New Hampshire and Vermont, . . .	Rev. WILLIAM CLARK, Fryeburg, Me.
MASSACHUSETTS:	Rev. ISAAC R. WORCESTER, Leicester, Ms.
SOUTHERN NEW ENGLAND:	
Connecticut and Rhode Island,	Rev. ORSON COWLES, North Haven, Ct.
NEW YORK CITY:	
New York city, Long Island, River Counties as far as Troy, and East Jersey, .	Rev. DAVID B. COE, New York city.
EASTERN NEW YORK:	
Delaware, Otsego, Oneida and Lewis Counties for a Western boundary,	Rev. JAMES P. FISHER, Schenectady, N. Y.
WESTERN NEW YORK:	
All west of the Eastern District,	Rev. FREDERICK E. CANNON, Geneva, N. Y.
PHILADELPHIA:	
Pennsylvania, West Jersey, Delaware, Maryland, and District of Columbia, . .	Rev. DAVID MALIN, Philadelphia, Pa.
NORTHERN OHIO:	
Western Reserve, and Counties West, . .	Rev. HARVEY COE, Hudson, O.
CINCINNATI:	
Central and South-Western Ohio, and Southern Indiana,	
SOUTH-EASTERN OHIO:	
All not included in the two preceding Districts,	
MICHIGAN AND NORTHERN INDIANA:	Rev. A. S. WELLS, Troy, Mich.
NORTH-WESTERN DISTRICT:	
Wisconsin, Northern Illinois, and Iowa, .	Rev. IRA M. WEED, Chicago, Ill.
SOUTHERN ILLINOIS:	

The Districts of Cincinnati and of South Eastern Ohio have been occupied by agents under the appointment of the Western Foreign Missionary Society. It is expected, however, that arrangements will soon be made by which those districts will come under the direct supervision of the Committee.

No Secretary or General Agent has been appointed for Southern Illinois; and the Committee have some doubts, whether the field will as yet warrant the outlay. On this point they hope ere long to have more perfect knowledge.

During the last spring, Rev. David B. Coe, then pastor of the Allen Street Presbyterian church in New York, was appointed Secretary for the New York City District; which appointment, the Committee are happy to say, was accepted. Mr. Coe entered upon the duties of his office on the first of May.

Mr. Gleason has been continued during the year, as an Agent of the Board in parts of New Hampshire and Vermont, chiefly in the latter State, under the general direction of Mr. Clark, in whose district he labors. Several of the returned missionaries of the Board have also, in various ways, rendered important service to the cause.

Mr. Cannon, of the District of Western New York, has been prevented, during a part of the year, from addressing congregations, by the failure of his voice. He has endeavored, however, by the use of his pen, by conversation, and such other means as he could command, to cherish and extend the spirit of missions; and thinks the cause has not materially suffered in his district. For some months past, he has been able to resume his labors in the pulpit, without serious injury to himself. With this exception, the District Secretaries have been enabled to pursue their wonted labors through the year, without much interruption from illness, and with encouraging success.

But it is abundantly evident to the Committee, as it must be to others, that the home field still needs a great deal of cultivation. All the work necessary in this department of Christian benevolence, cannot be done by agents. The Committee must, as heretofore, place great dependence on the labors of pastors; and they are happy to believe, that the number of pastors, who cheerfully take the work into their own hands, and see that the cause of foreign missions receives due attention among their people, is steadily increasing. Many noble instances of faithful and persevering effort, on the part of ministers and individual members of churches, might be named.

MISSIONARIES SENT FORTH.

The following new missionaries and assistant missionaries have been sent into the field since the last meeting of the Board.

Rev. John M. Dulles and Mrs. Dulles, to the Madras mission.

Charles Smith Shelton, M. D., and Mrs. Shelton, to the Madura mission.

Rev. Joseph T. Noyes and Mrs. Noyes, Rev. Cyrus T. Mills and Mrs. Mills, Mr. Thomas S. Burnell, printer, and Mrs. Burnell, to the Ceylon mission.

Rev. William Ireland and Mrs. Ireland, Rev. Andrew Abraham and Mrs. Abraham, Rev. Hyman A. Wilder and Mrs. Wilder, Rev. Josiah Tyler and Mrs. Tyler, to the South Africa mission.

Charles H. Wetmore, M. D., and Mrs. Wetmore, to the Sandwich Islands mission.

Rev. W. F. Williams and Mrs. Williams and Mrs. Emily P. Calhoun, wife of Rev. S. H. Calhoun, to the Syria mission.

Rev. Eliphal Maynard and Mrs. Maynard, Rev. Edward M. Dodd and Mrs. Dodd, to the Jews in Salonica.

Rev. Oliver Crane and Mrs. Crane, to the Armenians in Broosa.

Rev. G. Whitefield Coan and Mrs. Coan, and Mrs. Sarah Ann Breath, wife of Mr. Edward Breath, to the Nestorians of Persia.

Miss Angelina Hosmer, Miss Elizabeth J. Hough, Miss Eunice Starr and Mr. Horace D. Smith, to the Choctaw mission.

Mr. Joseph W. Hancock and Mrs. Hancock, to the Sioux mission.

Mr. Charles Pulsifer, teacher, and Mrs. Pulsifer, to the Ojibwa mission.

Rev. William A. Macy, to the Canton mission.

In all, . .	13 missionaries,	
	6 male	} assistant missionaries,
	22 female	

Total, . . 41

Besides these, Rev. S. H. Calhoun, of the Syria mission, and Mr. Edward Breath, printer, of the Nestorian mission, having spent some time in the United States, have returned to their respective fields of labor.

PUBLICATIONS.

Five thousand copies of the Thirty-ninth Annual Report have been printed and distributed; also three thousand copies of Dr. Ferris's Sermon preached at the last meeting. The monthly issue of the *Missionary Herald* has been seventeen thousand and eight hundred; about half of which have been sent gratuitously to donors of ten dollars or more, collectors, monthly concerts, treasurers of associations, &c. The average monthly issue of the *Dayspring* has been over forty thousand.

There has also been published a new edition of Tract No. 5, entitled "Labors and Hinderances of the Missionary;" also a revised edition of the "Missionary Manual," and a second edition of Mr. Stoddard's "Narrative of the Revival of Religion among the Nestorians of Persia."

In respect to the Dayspring, the Committee contemplate a change. They propose to publish it in a small pamphlet form, and adapted, in its character, to the juvenile portion of society; and then to issue a sheet about twice as large as the Dayspring, designed for adult friends of missions, and to be called the "JOURNAL OF MISSIONS." Arrangements are so far advanced that a specimen number will be distributed at this meeting of the Board. A more complete explanatory statement will be found in the paper itself. The Missionary Herald will undergo no change.

RECEIPTS AND EXPENDITURES.

The receipts of the Board for the year ending the 31st of July last were, from all sources, \$291,705 27; while the expenditures for the same period were \$263,418 47; the receipts being greater than the expenditures by \$28,286 80.

The debt of the Board on the 1st of August last year was \$59,890 78; from which, if we deduct the excess of receipts above expenditures for the year just ended, we have a remainder of \$31,603 98, which is the amount of the present indebtedness of the Board.

Of the \$291,705 27, received during the financial year, \$44,050 15, were contributed toward the payment of the debt of the previous year, thus reducing it to \$15,840 63. It will be observed, however, that the receipts, irrespective of the debt, were \$247,655 12, which is \$15,763 35 less than the unavoidable expenditures. This deficiency, added to what remains of the debt of the last year, makes the present indebtedness of the Board, as stated above, \$31,603 98.

The grant of the American Bible Society for the year was \$2,500; that from the American Tract Society, \$6,300.

This is not quite so favorable a report of the state of the finances, as the Committee had hoped to make. Still, they see no cause for alarm or discouragement. On the contrary, the experience of the past year has taught them, more abundantly, that this cause has a strong hold on very many Christian hearts; and, with the help of God, they would humbly hope, that at the close of another financial year, there will be no indebtedness to report. Such, however, will not be the case, without strenuous and unabated efforts on the part of the friends of the Board. The Committee would humbly thank God for

the results of the year just closed, and would earnestly invite all who love this great and good cause to gird themselves anew to their work. The necessities of a dying world are very great; many doors of access are wide open; the calls of God, in his providence, are loud and urgent; wheresoever the churches will, they may enter in, and gather an abundant harvest into the garner of life everlasting.

THE MISSIONS.

AFRICA.

MISSION TO THE ZULUS, IN SOUTH AFRICA.

UMVOTI.—Aldin Grout, *Missionary*; Mrs. Charlotte Grout.—One native helper.

UMSUNDUZI.—Lewis Grout, *Missionary*; Mrs. Lydia Grout.

TABLE MOUNTAIN.—Samuel D. Marsh, *Missionary*; Mrs. Mary S. Marsh.

INANDA.—Daniel Lindley, *Missionary*; Mrs. Lucy A. Lindley.

UMLAZI.—Newton Adams, M. D., *Missionary*; Mrs. Sarah C. Adams.—Three native helpers.

IFUMI.—James C. Bryant, *Missionary*; Mrs. Dolly F. Bryant.

AMARLONGUE.—Silas McKinney, *Missionary*; Mrs. Maria L. McKinney.

IFAFA.—David Rood, *Missionary*; Mrs. Alvira V. Rood.

OUT-STATIONS.—Umlazi River, Unwabi, Inungwane.

Stations not known.—William Ireland, Andrew Abraham, Hyman A. Wilder, Josiah Tyler, *Missionaries*; Mrs. Jane Ireland, Mrs. Sarah L. Abraham, Mrs. Abby T. Wilder, Mrs. Susan W. Tyler.

(3 stations and 3 out-stations; 12 missionaries—one a physician, 12 female assistant missionaries, and 4 native helpers;—total, 23.)

The first movement for the establishment of a mission among the Zulus, was made in 1834. In 1835, several missionaries were in that country trying to find a place where they might live and labor for the welfare of the people. But the land was "full of tossings to and fro." "They wandered in the wilderness in a solitary way; they found no city to dwell in." Dingaan and the Dutch boors, "wars and rumors of wars," prevented any permanent establishment of the gospel. In 1840, the Committee began to consider the expediency of discontinuing the mission. In 1843, the resolution was adopted, and the little band of missionaries, who had been battling with difficulties and discouragements for eight or nine years, were instructed to return home. But such was not the design of Providence. The day had already begun to dawn, although

the Committee and the Board knew it not. Dr. Philip and the friends of missions at Cape Town interposed and remonstrated. The mission did not return. And now, in 1849, it may truly be said that the Sun of righteousness has risen upon those benighted regions with healing in his wings. Such are the ways of Him who is great in power and wonderful in working. The Lord led the Committee, and the mission, by a way which they knew not, and in his own good time "opened before them the two-leaved gates."

The Board, at the present time, has not less than eight missionary stations among the Zulus; and the next Annual Report will probably announce the establishment of additional stations. There are also three or four out-stations, where the gospel is preached occasionally, and where something is done by native assistants. Of these eight stations, three have been added since the last meeting of the Board, namely, Table Mountain, Amahlongue, and Ifafa.

Table Mountain is about twenty miles from Inanda, in a north-westerly direction, and forty miles or more from the sea. It is occupied by Mr. and Mrs. Marsh.

Amahlongue is about twelve miles south-east from Ifumi, and five miles from the sea. It is the station of Mr. and Mrs. McKinney.

Ifafa is thirty-five miles south-west from Amahlongue, and eighty from Port Natal. Mr. and Mrs. Rood have been assigned to this station.

Mr. and Mrs. Ireland arrived at Port Natal on the 13th of February last. When last heard from, they were with Dr. Adams at Umlazi. On the 7th of April, Rev. Andrew Abraham, Rev. Hymau A. Wilder, and Rev. Joseph Tyler, and their wives embarked at Boston in the ship *Concordia* for Cape Town, where they arrived on the 13th of June. When they shall have reached their field of labor, the effective force of the mission will consist of twenty-four persons, twelve missionaries and their wives, besides several native helpers.

The members of this mission, in their communications, make frequent allusions to the beauty and magnificence of the scenery, the purity of the atmosphere, and the excellence of the climate. This is more especially true of missionaries on their first arrival. They are filled with admiration. Evidently God has there fitted up a beautiful residence for his creature man. But the men who dwell there, nevertheless, know not God. They are benighted, pagan idolaters, who "have done abominable iniquity," and are "altogether as an unclean thing."

Mr. Marsh thus describes the country through which he passed on his way to Table Mountain.

The scenery passed in traveling from these stations is truly magnificent. Hills and valleys, mountains and table lands, rivers and brooks, all mingle together, presenting an imposing spectacle. And all is living green, moreover, save here and there a rocky peak or mountain precipice; and the traveler is never weary of beholding and admiring what he beholds. In riding from Umsunduzi, I crossed one stream nine times; and I think its beauty surpassed that of almost any thing of the kind which I have ever seen. At one place it flowed gently between its grassy banks; at another it dashed in cascades over sloping rocks; at another it meandered in deep ravines; and thus it assumed almost every aspect of which it was capable. And some of the mountain peaks appeared, in the distance, like vast spires of rock; and the openings between the perpendicular extremities of mountains appeared like windows to admit the light of heaven into the vast basin below.

The following is his description of the station where he resides, and which takes its name from a mountain in the vicinity.

As the mountains were round about Jerusalem, so do they encircle this spot. Scattered here and there is the mimosa, giving the country the aspect of a peach orchard, with the perennial freshness of spring. As you go out among these groves, you now and then startle the springing buck and the bounding deer; which leap forth and are out of sight beyond the hills, leaving no time to admire their beauty. The sun rises over one mountain, and sets behind another. The latter is Table Mountain, its vast perpendicular walls of rock resembling a huge bulwark of nature, and its top presenting a most beautiful carpet of green.

Mr. McKinney says of Amahlongue, "The country on all sides of the station seems to possess a rich soil; and it abounds in pasturage of a superior quality." The climate also, as all testify, is uncommonly salubrious. With the exception of Mr. Bryant, who has been suffering from consumptive tendencies, carried with him from this country, the mission has experienced very little interruption from sickness. The gospel, however, is to be sent to every country and every clime, whether salubrious or sickly, and they who breathe the purest air, and live the greatest number of years, do not always accomplish the greatest amount of good, nor show the greatest love to Christ.

SCHOOLS—PREACHING—SUCCESS.

At each of the stations, free schools have been established, and both children and adults seem anxious to learn. At the Unvoti station, about twenty have attended the day schools, besides ten or twelve adults, who have been taught half of the time. A few of the pupils can read all the books which the mission has hitherto printed. Untaba, the native assistant, has succeeded as well in teaching as could have been expected, and his influence as a Christian is exceedingly valuable. The school taught by Mr. Grout in the evening, unless the nights become too short, consisting of twenty-one boys and

girls, appears to be flourishing. Among the pupils are several pious young men, who will become, it is hoped, future helpers in the missionary work. Mr. Grout is deeply interested in this little band of disciples, and thus far he has been much encouraged by their good conduct. The schools are all of them as yet in their infancy, but they give promise of usefulness. The total number of pupils at the different stations, at the commencement of this year, was one hundred and fifty-five. These day schools, it should be remembered, partake very much of the religious character of Sabbath schools. Sabbath-school instruction, however, has not been neglected. At Umlazi, Dr. Adams says, "most of the congregation have committed to memory the catechism, the Commandments, and many passages of Scripture, and thus have their minds stored with not a few of the fundamental truths of God's word."

In some of the missions under the care of the Board, it has been a difficult thing to gather a congregation and establish regular Sabbath services. But no such difficulty has been experienced in South Africa. In general the missionary has a congregation ready to listen, quite as soon as he is able to address them in their own tongue. The numbers who assemble at different stations vary from 50 up to 600, and sometimes even a thousand. They are represented as listening to the word preached with great apparent interest, and behaving with much decorum during all the services.

When Mr. Marsh first reached Table Mountain, before his hut was built, and while he lived in his waggon, he says :

To those people who called at my waggon, I said that I should preach on the Sabbath. A congregation of one hundred and fifty came; and the next Sabbath there were more than two hundred. They told me that they heard with their ears and understood with their hearts all the good news; and that all the people rejoiced exceedingly that a teacher had come to dwell among them. All appeared kind and friendly; and my short acquaintance has made it seem the more pleasant to go and find a home among them, that I may teach them the salvation of God.

This disposition to assemble and listen attentively to the preaching of the gospel, is an interesting feature, and one that promises much for the success of the mission. For "faith cometh by hearing," and when God causes the gospel to be published in the hearing of any people or nation, it may be regarded as highly probable, if not certain, that he intends to gather from among them "a people for his name."

In September, 1848, the mission say,

Every thing which we have had occasion to report heretofore in favor of the natives, may yet be said of them; and, indeed, looking only at the people themselves, we feel that we are entering into our harvest and actually gathering in our sheaves. And we are happy to say that our influence is

spreading farther and farther; and those who have known but little of us, except by report, have both sent and come in person to request the location of a missionary among them. Two chiefs have made such a request the past year; and they have promised to assist in erecting a house for the brother whom we might designate for the new field.

The gentle dews of divine influence have fallen upon nearly all the different stations, during the year; though the older stations, Umlazi, Umvoti, and Inanda, have shared more largely in the blessing. In the same communication, the mission say:

We are now cheered with the confident hope, as the reports of the stations will show, that a beginning has been made in the work for which we were sent to this people. Twenty-four have exhibited such evidence of their conversion, as to justify us in admitting them to Christian fellowship and communion; and a number of others are giving us reason to hope that they may hereafter be added to our church. A short-lived but spirited opposition, raised against the work, we count among the proofs that it is of God. And the fact that such opposition has resulted in confirming the faith of the believers, we regard as another proof of the same thing.

At the close of the year 1848, as appears from the report of the mission, fifteen members had been added to the church in Umlazi, and sixteen to the church in Umvoti.

Under date of Feb. 11, 1849, Mr. Aldin Grout thus writes:

We have still occasion to speak of the Lord's goodness in continuing among the people around us an interest in spiritual things. At this place we have a few recent cases; and all who have joined our church, cheer us by their firm attachment to the truth. So far as I know, Dr. Adams has the same report to make. Mr. Lindley says he has just baptized nine, and he looks upon others as hopeful subjects of renewing grace. And Mr. L. Grout has several who have for some months given him occasion to hope for them. Here, however, as in other places, a revival of God's work excites his enemies. Mr. Lindley has a strong opposition to encounter. The natives call religion "madness," and many have agreed not to attend his meetings, fearing lest they also may become mad.

Thus the blessing is sent down, little churches are gathered, the wilderness and the solitary place are made glad. "It is the Lord's doing."

Prayer-meetings have been sustained with interest at the older stations, and the native converts take part in them with a good degree of readiness and propriety. At Umvoti, Mrs. Grout has kept up her weekly meeting for prayer and religious instruction with the women through the year, and not without evidence of the divine blessing. At Umlazi, "Mrs. Adams has continued her weekly female prayer-meeting, which is attended by the female members of the church and others; and there is evidence of its increasing interest and usefulness. The blessing of God has manifestly rested upon these meetings from the commencement. He has been present also in our Sabbath afternoon prayer-meetings. They have been almost invariably precious seasons of refreshing from on high."

The account of the monthly concert at Umvoti, and also of that at Umlazi, deserve the consideration of many churches in this land.

Our monthly missionary prayer-meeting continues to be interesting. It is perhaps the most spirited meeting which we have. All our male church members delight to take part in it, and I am often very much edified by their remarks and prayers. The amount contributed since November last, when we began to take up collections, is about fifteen dollars. This sum was given with the understanding, that it should be appropriated by themselves towards supporting one of their own number who might labor for those that are sitting in darkness ; and as soon as we can, we hope to commence a mission of this kind.

At Umlazi, "the monthly concert of prayer has been observed, during the year, with much interest. At each of the meetings contributions have been taken. The contributions from January to September, 1848, were about seventeen dollars." If the churches in this country gave as much in proportion to their ability, the treasury of the Board would overflow. Dr. Adams says, "there has been no time during the year, when we were without evidence of the presence and operations of the Spirit in our family, and among the people around us."

The following illustrates the wonderful methods of God's providence and grace.

The widow who is enrolled among our communicants, presented herself at my door about three years ago, with a little daughter of two years old, saying, "Teacher, hear my complaint. Night before last, my husband being away, some of my neighbors came to my house, and endeavored to persuade me to go with them to the place where he was to be tried for witchcraft. But feeling quite sure that they had determined to murder him, and that, if they did, they would murder me with him, I contrived to send them away from the house ; when I took my two children and went to the bush. There I spent the night with them. The next morning, I saw from the bush several men enter the kraal, and take away all our cows and goats, as well as every thing valuable from the huts. This, of course, made it certain that I was a widow, and that my children were fatherless. What to do I knew not ; for, according to our custom, if a man is condemned for witchcraft, no one may receive his wife or children into his house. They must go to the hills and bush, and live or die, as they can, with the wild beasts. And so, for that day and the following night, I sat there with my two children ; who increased the pain of my heart by their cries for food, of which I had none. This morning it occurred to me that I had heard people say, that missionaries were men of mercy to those who could find no mercy elsewhere ; and, my heart leaping within me at the thought, I said, 'I will arise and go to the missionary.' And here, teacher, you see I am, with this little girl. It is now about two days since we have eaten any thing ; and my other child, who was too weak to walk, I have left in the bush. Will you have mercy on a poor outcast widow and her fatherless children ?"

I need not say that such a request was complied with. The widow and her two children, since that morning, have not wanted bread. They have lived to see the murderers brought to punishment. The poor outcast widow has found it true, that Christ's missionaries are men of mercy to the needy ; and, what is infinitely more important, she has also found that they point to the great Fountain of all mercy, the Savior of lost sinners. She now says,

"Teacher, you have saved me. I shall never leave you ; I will die with you. As for my children, let them be taught and educated, as you think best ; and in the mean time let them serve you, as they best can."

The mission has a printing-press and two founts of type in the native language. On the 1st of January last, they say, "The Gospel of Matthew is still in press at Pietermaritzberg, but will be completed soon. Our own press will be put in operation in three or four weeks." The whole number of pages printed from the beginning, is 288,680. A printer is greatly needed.

The policy of the Colonial Government in relation to missionaries and missionary operations, within its jurisdiction, continues to be magnanimous and humane. It aims to promote, in various ways, the civilization and christianization of the native population, spreads its protecting wing over the labors of the missionary, and defends the principles of religious liberty. The Committee take pleasure in saying, that this is by no means the only mission under the care of the Board, that is greatly indebted to the influence of the English government.

In view of what God has done and is doing for the mission in South Africa, the Committee feel that they can do no less than "thank God and take courage." The prospects are brightening, and their anticipations of the future are cheering. May the time soon come, when there shall be light in all the dwellings of Ham.

MISSION TO GABOON, IN WEST AFRICA.

BARAKA.—John L. Wilson, Albert Bushnell, *Missionaries* ; Mrs. Jane E. Wilson, Mrs. Bushnell.

IKÂL.—Ira M. Preston, *Missionary* ; Mrs. Jane S. Preston.

OKÂLA, or UPPER GABOON.—William Walker, *Missionary*.

In this country.—William T. Wheeler.

(3 stations ; 5 missionaries, and 3 female assistant missionaries ;—total, 8.)

This mission was established in 1843, by the removal of the mission at Cape Palmas to this place. Much preliminary work is requisite before the gospel can be brought in contact with the heart and conscience of a heathen, savage community. This preparatory work is being done among the native tribes in the neighborhood of the Gaboon river ; and tokens of the Divine favor have not been wanting during the past year.

In the beginning of 1848, Mr. and Mrs. Walker were the only missionaries in the field. In the month of April following, Mrs. Walker died, and Mr. Walker was left to pursue his work alone till the latter part of August, when Mr. and Mrs. Wilson, Mr. and Mrs. Bushnell, and Mrs. Mary H. Griswold, returned

from the United States, and brought with them as a reinforcement, the Rev. Ira M. Preston and Mrs. Jane S. Preston, and Rev. William T. Wheeler.

The Committee regret to say, that the health of Mr. Wheeler began to fail while on the voyage; and after a residence of about nine months in the country, it was the unanimous opinion of the mission, that his constitution was not adapted to that climate, and that he had better return to the United States. Mr. Wheeler has accordingly returned; and though still in feeble health, he is somewhat better than on his first arrival. This was a painful event to the mission; for the field is wide, the harvest great, and the laborers quite too few.

In reference to the decease of Mrs. Walker, the mission have expressed themselves as follows :

In the early removal of our beloved sister, who had devoted her life to the welfare of Africa, who had commenced and was so cheerfully and successfully engaged in her work, we view one of the mysterious providences of Him who has said, "What I do thou knowest not now, but thou shalt know hereafter." While we deeply feel the loss to ourselves and to Africa, we rejoice in her unspeakable gain. Having done what she could, she ceased from her labors, and her works do follow her. The sweet savor of her influence remains. The seed which she sowed in tears, is already producing fruit to the glory of her Savior. Several persons who have recently been converted to God, state that her faithful labors, especially her dying entreaties, were made the means of bringing them to repentance.

Though called away at so early a period in life, Mrs. Walker did not live in vain. To the last she rejoiced that she had devoted her life to the welfare of Africa.

The mission has been still further afflicted in the death of Mrs. Griswold, which took place about the last of January of the present year. She was the widow of Rev. Benjamin Griswold who died at the Gaboon in 1844. She was a highly esteemed member of the mission, and her death is greatly lamented, as the following extract from Mr. Wilson's letter, under date of February 6, 1849, will show.

My hand almost refuses to report the death of Mrs. Griswold. But why should I hesitate to record the doings of a righteous God? Still it is a mysterious and afflictive event; and it is so recent, moreover, that we cannot help feeling it most keenly. That one so cheerful, so energetic, so useful, so obliging; that one, humanly speaking, the least likely to become the victim of disease, should be so suddenly taken away, is one of those dispensations of Providence which cannot be explained; and we must be dumb before the Lord, until he himself shall be pleased to disclose to us the reason for the trying event. During the last eight hours, she was much of the time delirious; but there were lucid seasons, when she spoke sweetly and connectedly of her confidence in her Savior, and her entire submission to his will. But no dying testimony was needed in her case. She had given the highest proof of her attachment to her Master, by her devotion to his service while in health, by her kind and affectionate deportment to her associates in the mission, and by her untiring efforts to promote the spiritual welfare of the

heathen around her. She had the satisfaction of seeing several in whom she had felt a special interest, and for whose salvation she had made much effort, converted to the Lord Jesus and united to our church. Last Sabbath, as I addressed a class of adult females, among whom she had held stated religious meetings for some time, I found many of them bathed in tears; and, if I mistake not, impressions have been made upon some of their minds by Mrs. Griswold's instructions, which will never be effaced.

SCHOOLS—PREACHING—CHURCH.

Two schools have been sustained the past year; one, a day school, at Prince Glass's town, and the other, a mixed day and boarding school at Baraka. These two places are perhaps six or seven miles apart.

The school at Prince Glass's town has averaged fifteen scholars, who have made good progress in their studies. One of the pupils, formerly a member of the Ozyunga boarding school, died in October last, giving us good evidence of his preparation for heaven.

Of the other school the mission, in their annual report, speak thus:

The school at Baraka has been unusually prosperous. The proficiency of the pupils, some of whom are considerably advanced, has been quite encouraging. And what has been more gratifying still, we are permitted to mention the hopeful conversion of several of their number. About three months since, we were manifestly visited by the Holy Spirit. A number of the boarding scholars, together with others in the mission yard, became anxious about their spiritual state. The voice of prayer was heard early and late, and often during the day. This special interest has resulted in the hopeful conversion of ten or twelve; and others are still inquiring what they must do to be saved.

Schools constitute quite an indispensable agency in the elevation and civilization of a savage people. They have often been the theatre, as in this instance, upon which God has displayed the riches of his sovereign goodness.

The mission thus speaks of the preaching:

During the last half of the year there has been preaching regularly in some of the Mpongwe towns and villages, and occasionally in all. Our congregations have been gradually increasing; and the attention given to the means of grace has been encouraging. Although we have not yet seen many of the people brought to a saving knowledge of the truth, we have evidence that the gospel is beginning to affect the hearts of some; and we labor in the hope of seeing many turning unto the Lord.

The labors of the mission have not been confined to the Mpongwe people, but have been extended to the adjoining Bakali and Shikani tribes. Explorations have been made on the head waters of the Gaboon; and the gospel has been preached for the first time, in fifteen or eighteen villages.

The mission church is mentioned in the following extract:

The church connected with the mission has been organized about six years; and during this period the ordinances of the gospel have been regularly maintained. During much of the time, however, the number of the

communicants has been small, owing to the absence of some and the removal of others. Recently a reorganization has been effected. Of the original fourteen who formed the church, all but one are now living; a fact which we deem worthy of notice. At our last communion season, six native Africans were baptized and received into the church on a profession of their faith; and they commemorated with us the dying love of that Savior whom they now love. About the same number are under the care of the church, whom we hope to receive at no distant day. The church has twenty members at the present time.

As might be expected, the incipient triumphs of the cross have waked up some opposition. "One young man was for a time confined in irons, because he made a profession of religion. Others are threatened with violence, in case they reject their heathenish practices and unite themselves with the missionaries."

STATIONS.

The three principal tribes in the region of the Gaboon, are the Mpongwe, Bakali, and Shikani. The Mpongwe, though not a numerous people, are influential. Baraka, which is at present the chief station, is among them, and is occupied by Mr. and Mrs. Wilson and Mr. and Mrs. Bushnell. The Bakali are situated farther up the river, to the east of Baraka. Mr. and Mrs. Preston were, at the last advices, just commencing a station within their limits.

Mr. Walker, when last heard from, was taking measures to establish a new station still farther to the east, on the head waters of the Gaboon, seventy or eighty miles from Baraka, just at the place where the Bakalis and the Shikanis border on each other. He regards it as a favorable location for a missionary station.

The mission have their eye also upon another tribe, whose principal residence is still farther toward the interior, the Pangwes; a very vigorous, enterprising, powerful, and probably numerous people. They are making their way toward the coast, displacing or subjecting the tribes that are found in their path. Their proper country is from five to nine days' journey beyond the Bakalis, and is said to be a land of mountains, hills, vallies and fountains of water. The Committee agree with the mission, that it is desirable to meet this remarkable people with the gospel, before they shall have come under any of those injurious influences which pervade the sea coast. Mr. Walker visited one of their towns in September of last year. The Missionary Herald for April contains an account of his visit. There is room for only a brief extract.

When we approached the shore, the brow of the hill was covered with a dark tumultuous throng, shouting and gesticulating in the wildest manner imaginable. When we landed, all the women disappeared, but the men re-

mained; and their appearance did not belie their reputation. It is said that they never fear the face of man; and more perfect specimens of masculine vigor, I have never seen. The competitors at the Olympic games might have envied such bones and muscles so perfectly developed. The Pangwe people are just emerging from the unknown wilds of Central Africa, and are still free from many of the effects, both good and bad, of intercourse with civilized men. No white man had ever before been seen in their place; and few, if any of them, had ever before beheld a white face. When the King commenced the town, he told his people that soon they would see a white man; but they thought him extremely vain and ambitious, to dream of such an honor. They took it for granted that I came as their friend, and brought me presents of spears and such other implements as they possessed. They use none but native iron of their own manufacture; and it is of the finest quality. Many of their knives ring like cast steel; and no flaw or other imperfection can be discovered in them. They will not accept imported iron as a present; for they do not consider it worth carrying home. I brought away numerous specimens of their iron, but I could obtain no ore. They have found none at their new settlement.

The missionaries say truly, that

Before a mission can be established in the interior, the acquaintance of the intermediate people must be made, their confidence gained, and their language learned. We must establish a line of communication, and be able to preserve it, or it will be madness to attempt the conquest of those wild and barbarous regions. This line of communication must be in the hearts of the people. We are ready to attempt this to the extent of our ability, and beyond our ability. The providence of God beckons us onward; and trusting in the great Captain of our salvation, we hope to gain the victory. We are commencing a great work, which to promote and complete, will require a great increase of labors, and of funds, and of the prayers of God's people. These we have faith to believe will be furnished; for the work is the Lord's, and he has promised that "Ethiopia shall soon stretch out her hands unto God."

The Committee are happy to say, that another missionary has been designated to this mission, who is expected soon to embark for the Gaboon. The mission is in very great need of a physician, and the Committee will very gladly send them one, as soon as the man can be found.

On the whole, the history of the West Africa mission, for the year past, inspires the Committee with strong confidence, that God intends to bless the labors of his people in that land "which is as darkness and the shadow of death." Already is the mission lengthening its cords and strengthening its stakes, and preparing for an onset upon the powers of paganism round about them.

Mr. Walker is doing a good work up the main branch of the Gaboon, and Mr. Preston another on the Ikai branch. Both are endeavoring to prepare the way for permanent stations. Mr. Walker occupies a post of some peril; as it is at a point where the Bakali and Shikani tribes have come together, and the question is not yet settled which are to be masters. Mr. Preston is among a community in comparative tranquility. At the distance of two miles from his post, there is an eminence from whence the high hills of the Pangwe country may be seen. Both Mr. Walker and Mr. Preston enjoy, as they think, better health at their interior stations, than they do at Baraka. Both

have made some proficiency in the Bakali language, which will not only qualify them to labor among that people, but will furnish them the means of access to the Pangwe tribe.

EUROPE.

MISSION TO GREECE.

ATHENS.—Jonas King, D. D., *Missionary*; Mrs. Anna A. King.

Intelligence of Dr. King's return to Athens, was received a little before the last meeting of the Board, and his letter, announcing the fact, was published in the last Annual Report. The Committee had some apprehensions, that his sudden appearance in the city might be the occasion of a fresh excitement. But these apprehensions have not yet been realized. Not long after his return, he called on most of the King's ministers to pay them his respects, and let them know that he was there, and ready to meet whatever might be demanded of him in any fair judicial process. "By most of them," he says, "I was very cordially received." Simonides, his old enemy, tried to get up some stir against him, it seems, but did not succeed.

On the 25th of July, of last year, he wrote as follows :

It is now more than a month since I arrived here from Malta ; and still the most profound silence is preserved in reference to me, in so far as regards the public papers ; and I have in no way been molested. I have not yet even been called before the court for examination, with regard to the charges of proselytism brought against me in the "orgies." This silence is indeed very remarkable. A few days since, an Athenian called on me, and said that the people had not done with me yet, though he hoped that nothing serious would take place ; but he said they were now occupied with other things. However this may be, I feel that God has answered the prayers of my Christian friends, in giving me such quietness, peace and safety, when the spirits of men are so much excited, commotions so frequent, revolutions so rife ; when kings and princes are flying from their thrones and palaces, and great men, and rich men, and mighty men, are hiding themselves, as it were, "in the dens and in the rocks of the mountains !" These commotions even tend to render my situation more tranquil !

Dr. King did not deem it wise to open his chapel for religious services on the Sabbath, for some months after his return ; as he wished to do nothing which might be deemed a contempt or defiance of the civil authorities. His book depository, however, was at once opened, and Bibles, Testaments and various other religious books were again in demand.

On the 2d of January last, about six months after his return, Dr. King writes :

Since my return I have printed one thousand copies of the "Prayers of the Saints," 6,410 copies of the "Decalogue," and 2,000 copies of the "Dialogue between the Bible and a Sinner;" amounting in all to 593,510 pages of religious books and tracts. I have also sold and distributed, 3,094 copies of the Scriptures, religious books, school books, and tracts, amounting to 336,882 pages. The greater part of these books have been given to schools in and out of Greece. If we could do as much at Rome, would it not be thought worth while to have a missionary there! With the opportunity of doing so much, and the hope of being able, at some future day, to do more, I do not think this field should be relinquished. My shop for books is regularly opened every day, and among those who come for books, there is now and then a priest. Several priests, since my return, have been supplied by me with the word of God. Some even call and converse with me on the subject of religion. One young man, a student in the university, and the son of a priest, comes to me regularly, on the Lord's day, to be instructed in the things of religion. My service with him consists in an exposition of the Scriptures and prayer.

Though Dr. King did not have public services on the Sabbath, he instituted, soon after his return, a Thursday evening service in Greek, which was usually attended "by the young man just mentioned and several others." "So far as I have opportunity," he says, "I endeavor faithfully to declare all the counsel of God, and leave the result with him."

Under date of February 13th, Dr. King writes:

Last Sunday, I commenced preaching publicly, as I did formerly. One of my hearers was a military officer, a brother of the King's attorney who issued the order for my arrest and imprisonment, after my departure for Geneva. At the close of the service he asked my permission to attend hereafter; which I, of course, was happy to give.

The Committee are not aware, that any attempt has been made to stop his public preaching on the Sabbath; although this is doubtless the thing which, above all others, is offensive to the ecclesiastical authorities.

Since the latter part of the last winter, Dr. King has had one kind of encouragement in his work, which he has not previously been permitted to enjoy, since his residence in Athens. The Committee refer to several young men whose heart God has evidently touched. Of one or two of them he expresses a good deal of hope that God has begun a good work in them. Three of the young men referred to are from Macedonia. In regard to one of them, he says, "He seems to be firm in the truth, and desirous of communicating it to others, and not to fear the shame and reviling which he may be called to endure."

From these tokens of the presence and power of the Spirit, the Committee would draw new encouragements to prayer in behalf of the kingdom of Greece. Perhaps "the set time" may be near. The night has been long, and dark, and not without storms; but "in the fourth watch of the night," the Savior sometimes comes to his faint and weary people; and his

coming is the ushering in of day. That his all-conquering grace will one day reach and subdue that ancient people, there can be no doubt. Nor is it to be supposed, that the labor which has been expended among them has been lost. The good seed of divine truth, which our brother has been sowing there these many years, will yet spring up and yield an abundant harvest.

In regard to the revolutions taking place in the old world, Dr. King thus expresses himself.

The events of the last year have been great and wonderful, and those of the present may be still greater. It behooves every Christian, whether at home or abroad, to be at his post, to "watch and pray." Many bonds of despotism have been broken, and the way opened for a wider spread of the word of God. But Satan will not yield any part of his dominions without a struggle. Paul, in his great contest with principalities and powers and the rulers of the darkness of this world, expected much aid through the prayers of Christians. This aid, all the churches, and every individual Christian, whatever may be his pecuniary circumstances, can give. Of this aid, every missionary, in a peculiar manner, has need. Feeling that I had this aid, I have often been encouraged; and of this, above all, would I solicit a continuance.

MISSION TO THE JEWS.

SALONICA—Edward M. Dodd, Eliphal Maynard, *Missionaries*; Mrs. Lydia H. Dodd, Mrs. Celestia A. Maynard.

CONSTANTINOPLE.—William G. Schauffler, *Missionary*; Mrs. Mary R. Schauffler.

(2 stations; 3 missionaries, and 3 female assistant missionaries;—total, 6.)

It is known to the Board, that Mr. Schauffler has been devoted to labors for the Jews since the commencement of his residence at Constantinople in July, 1832, seventeen years. The results of these labors have been reported from year to year. One most important result has been the giving of the Old Testament to the Sefardee or Spanish Jews, in the Hebrew-Spanish language, their vernacular tongue. He is now engaged, with a German associate residing at Berlin, in bestowing a similar blessing on the Ashkenazee or German Jews. The expense of printing these works is borne by the American Bible Society. Recently the Prudential Committee have authorized Mr. Schauffler to commence, at the expense of the Board, the printing of a Lexicon or Vocabulary of the Sefardee language, preparing by himself, and also of Oppenheim's Hebrew Grammar, translated into the same language by Mr. Cohen, with Mr. Schauffler's revision. These are regarded as necessary helps in breaking up the thick incrustation of Rabbinical commentaries, which hides the meaning of the Old Testament Scriptures. The Jewish mind needs to be brought from a fanciful to a grammatical interpretation of the inspired volume.

The Rev. Eliphal Maynard and Rev. Edward M. Dodd em-

barked, with their wives, at Boston, on the 3d of January last, and reached Salonica (anciently Thessalonica) on the 2d of April, going by way of Smyrna and Constantinople. They were accompanied to Salonica by Mr. Schauffler, who spent seven weeks with them at that place, and was of essential service in securing for them a successful entrance and agreeable residence. They were also placed under obligations to the American and English consuls. The experience of these two brethren up to their latest dates, which were in June, was, that their situation is convenient and pleasant. They were both studying the Hebrew-Spanish; and Mr. Dodd was also giving some attention to the Turkish, with a view to the Zoharites, or Dunmehs ("turn-coats,") as they are contemptuously called by the Jews. The Zoharites are Moslem Jews, and were described in the *Missionary Herald* for December, 1847. Mrs. Dodd and Mrs. Maynard were giving their first attention to the modern Greek, for domestic use.

Mr. Maynard writes as follows, under date of April 28th :

We hope that, in two or three cases, individuals are beginning to feel dissatisfied with the lies and absurdities which they have hitherto believed, and are sincere inquirers after the truth. A very encouraging feature is, that they feel the necessity of defending their faith against the teachings of Protestant missionaries. An ancient Hebrew work has been translated recently into Hebrew-Spanish, assuming to be a vindication of Judaism against Christianity. They have also published a sheet in answer to the "Old Paths," and promise a series of articles in pursuance of the subject. Those who are acquainted with the character of the Jewish reasoning, need not be informed, that these puerile efforts will injure their cause in proportion as they are read. Several of the Zoharites have called, at various times, upon Mr. Schauffler for religious conversation. Among them is the head-man of this class; and they all seem truly to rejoice, that missionaries have come to reside at Salonica. Several Greeks have also called, among whom are two or three priests and one monk. Whereunto these things will grow, we know not. But they encourage our hearts, and strengthen our faith, that God will verify his promises. We hope the day is not distant, when the Spirit will breathe upon these dry bones and restore them to life.

Nearly two months later (June 19th) Mr. Dodd thus speaks of their prospects and hopes :

God has set before us an open door among this people. We see at present no hinderance to the most entire freedom of access to them, and direct labor among them, as soon as we shall have acquired the languages. The battle for religious freedom has been fought and won, not for Armenians alone, but for all in Turkey, Greeks, and Jews, and Turks too we hope. We see no more hinderance to direct labor among the Jews, than among the Armenians; and every thing indicates that we may have the same hope of speedy success, as among them. There is the same inquiring spirit abroad among them, as that which introduced the Armenian Reformation. It may not indeed lead to the same results, but there surely is hope. The obstacles of a moral nature are the same,—depravity; and those of an intellectual nature are the same,—"understanding darkened by reason of the depravity of the heart;" and the obstacles of a civil and political nature are much less;

because, (1.) Their rabbies have the failure of the Armenian priests before them, showing the impossibility of repressing inquiry ; (2.) They have the fear of the British Consul before them, if they attempt it ; and, (3.) The oppressive authority exercised by the rabbies has already been resisted for some time, and important suits are now pending before the Turkish courts, which tend to weaken rabbinical authority in Turkey. And though no one or all of these will hinder persecution, should any embrace the truth, the oppressor's arm will not have the force it had upon the Armenians. But whether this be so, or not, the same God, who wrought such a work among them, can do the same among the Jews, and now gives many indications, that the time has come to preach the gospel in this city. And we appeal to you, as the agents of the churches, for some to "come over into Macedonia and help us." This city was chosen as the place most fit to be the centre of a Jewish mission, and most judiciously, not only as being the centre of Jewish learning and influence, but as the place of all others in Turkey where the Jews are most sociable and accessible, and least suspicious.

The *Missionary Herald* for March contains the more important principles and usages, in view of which the Committee expect this mission to be prosecuted. The whole may be summed in a single sentence ;—the Committee will aim to prosecute their mission to the Jews, after the same general manner in which the mission to the Armenians has been so successfully prosecuted. It is hoped, (though the hope may be delusive,) that expense may be saved by creating a Hebrew-Spanish department in the seminary at Bebek, so that Jewish converts may be there educated for the ministry. But the Committee are ready to authorize an economical outlay for schools at Salonica, as soon as the missionaries there resident have shown, that the time for such an outlay has arrived. A grand difficulty among the Jews has been, in keeping the auxiliary efforts preparatory to the preaching of the gospel, within the proper limits of expenditure. Mr. Maynard says, a short time after their arrival at Salonica,—“A few mornings since, we were informed that a report was current through the city, that we were to establish a very large school, and had proposed to expend one hundred and fifty thousand piastres for suitable buildings. Many seemed much animated with the intelligence, and soon we had several offers of houses ; and all this was without a word from us respecting schools.”

Our brethren are encouraged and strengthened by the presence of two missionaries of kindred spirit to their own, stationed there by the London Jews' Society.

WESTERN ASIA.

MISSION TO THE ARMENIANS.

CONSTANTINOPLE.—William Goodell, Henry A. Homes, Joel S. Everett, *Missionaries*; Mrs. Abigail P. Goodell, Mrs. Anna W. Homes, Mrs. Seraphina H. Everett, Mrs. Sarah C. Hinsdale, Miss Harriet M. Lovell.—Two native pastors, one native preacher, and five native assistants.

BEBEK.—Cyrus Hamlin, George W. Wood, *Missionaries*; Mrs. Henrietta A. L. Hamlin, Mrs. Martha B. Wood.—One native assistant.

BROOSA.—Daniel Ladd, Oliver Craue, *Missionaries*; Mrs. Charlotte H. Ladd, Mrs. Marion D. Crane.—Two native assistants.

SMYRNA.—Elias Riggs, Thomas P. Johnston, Nathan Benjamin, *Missionaries*; Mrs. Martha I. Riggs, Mrs. Marianne C. Johnston, Mrs. Mary G. Benjamin.—Four native assistants.

TREBIZOND.—Philander O. Powers, *Missionary*; Mrs. Sarah L. Powers.—One native pastor.

ERZEROOM.—Josiah Peabody, Isaac G. Bliss, *Missionaries*; Mrs. Mary L. Peabody, Mrs. Eunice B. Bliss.—One native assistant.

AINTAB.—Benjamin Schneider, Azariah Smith, M. D., *Missionaries*; Mrs. Eliza C. Schneider, Mrs. Corinth I. Smith.

OUT-STATIONS.—*Nicomedia*, one native pastor, and one assistant; *Adabazar*, one native pastor, and one assistant.

In this country.—H. G. O. Dwight, Edwin E. Bliss, Henry J. Van Lennep, *Missionaries*; Mrs. Mary L. Dwight, Mrs. Isabella H. Bliss.

(7 stations and 2 out-stations; 19 missionaries, 20 female assistant missionaries, 5 native pastors, 1 licensed native preacher, and 16 native assistants;—total, 61.)

The past year has been comparatively a year of peace in the Armenian mission. The Evangelical Armenians are now recognized as a separate community, not only by the general government, but also by the local governors at each of the interior stations, as well as in most other places where Protestants are found in the empire. No further persecution for religious opinion is allowed by the authorities, and the government of the present Sultan seems determined to carry out in good faith the principles it has promulgated and the promises it has made on this subject. Still, instances are every now and then occurring, in which individuals who have embraced the simple religion of the gospel, are made to suffer in various ways by the ingenious cruelty of their enemies. From some money is extorted under false pretences, and others are cast into prison for pretended debt. In some remote places where the new rules in regard to religious liberty have not yet penetrated, the terrible punishment of the bastinado has been resorted to by inimical ecclesiastics. Thus at Arabkir, on the Euphrates, and at Kasabah in the province of Geghi, south-west of Erzeroom, men have been openly beaten by the priests for no other crime than that of

reading the word of God in the modern tongue. These brethren have a strong claim upon our sympathy and our prayers.

STATE OF THE NATIVE CHURCHES—NATIVE AGENCY.

The number of churches organized within the limits of this mission, is now seven ; namely, at Constantinople, Nicomedia, Adabazar, Trebizond, Erzeroom, Aintab, and Broosa, having an aggregate of 215 members in regular standing. Seventeen were admitted the last year. For the most part the individuals composing these churches have maintained a consistent Christian character, affording the most gratifying evidence that they have been born of God. To this there have been a few exceptions. Four individuals have been excommunicated from the church in Constantinople, and one was suspended, but has since been restored. Two have been excommunicated from the church in Trebizond ; and one was suspended from the communion in Aintab, but immediately after gave signs of repentance. Difficulties for a while existed in the churches at Constantinople and Trebizond, as well as at Nicomedia and Adabazar, and the minds of some of the brethren were quite absorbed in certain questions "tending to strife," rather than "godly edifying." As a natural consequence, the work of the Holy Spirit, in convincing men of sin and leading them to repentance, was retarded, and the cause of Christ languished. These difficulties, which arose chiefly from a want of knowledge and experience on the part of the brethren as to the proper mode of doing business in a church organized as their churches are, coupled with great scrupulosity of conscience, are now happily settled. Great harmony and peace at present prevail, and there are many indications of the returning presence and power of the Holy Spirit. The experience through which these infant churches have thus been carried, though somewhat painful in itself, is no doubt highly necessary and salutary. Important lessons have been learned on the mutual duties and responsibilities of church members, and the proper boundaries of Christian liberty. The scriptural method of dealing with offenders is far better understood than before, and the native pastors and candidates for the ministry have been receiving a training of infinitely greater value to them, than years of mere theoretical instruction could be.

Since the last Report, three ordinations of native pastors have taken place within the bounds of this mission, namely, of Mr. Mugurdich at Trebizond, of Mr. Sahakian (formerly known as Mr. Hohannes) at Adabazar, and Mr. Arvedis as co-pastor at Constantinople ; making the whole number of native pastors settled over evangelical churches in Turkey, *five*. The great

extent of territory, over which the Protestant Armenians in Constantinople are scattered, calling for the multiplication of places for preaching, as well as for much laborious pastoral effort, rendered it plainly necessary to elect an additional pastor there ; and the same reasons will, no doubt, call for the organization of a second church in that city before long. A member of the theological school at Bebek, Mr. Hatchadoor, was licensed to preach the gospel in February last. It is a matter of devout thanksgiving to God, as well as of cheering encouragement for the extension and stability of the work in Turkey, that God is raising up native preachers of so much character and promise to become pastors and evangelists in the land.

It is known that Mr. Sahakian, now pastor of the church in Adabazar, was educated in this country. He appears to be a man of far more intellectual character, than might have been supposed by some in America with whom he could communicate his thoughts only through the medium of the English language, which he knew but imperfectly. Mr. Everett writes recently in regard to him ; "He has always manifested a delightful spirit, and entered at once and heartily into the plans and operations that are in use for the good of his nation."

The experience of the past year has strengthened all the previous impressions of the Committee, as to the importance of native agency in prosecuting the mission among the Armenians. The missionary from this country will have his place there for years to come ; but he can never be brought in such close contact and intimate sympathy with the native mind, as the laborer who has grown up on the soil ; and this constitutes the secret of the superior power of the native agency already at work in Turkey. All our plans must be steadily looking forward to the time when the evangelical Armenian churches will support their own ministers and other religious institutions, and therefore the raising up and qualifying, so far as human means are concerned, of native preachers and evangelists, must occupy a prominent share of attention. Hence the importance of the theological school, and of preparatory schools to qualify some for that institution, and others for other branches of evangelical labor. A due degree of attention to every department of education seems the only way to secure permanency to the work of reform in Turkey, and to prepare the evangelical communities there to stand alone and act independently of foreign aid. The mission, at its annual meeting in June last, adopted a report, which is very satisfactory to the Prudential Committee, embodying the principles which ought to govern the native churches and the mission in the support given to the

native pastors. It was designed to be circulated among the members of the Armenian evangelical churches.*

SEMINARIES—TOURS.

The number of students in the seminary at Bebek, has been reduced from forty-seven, as reported last year, to twenty-eight. There are several causes of this diminution. Some have been dismissed for incompetency; others have been constrained to withdraw in order to seek employment for their own support; while several have finished their regular course of study, and few if any new scholars have been received. Those who remain form a select number of choice minds, and are making good proficiency in their studies. The following passage from Mr. Hamlin, gives a cheering view of the part this seminary is taking in the work of reformation in Turkey.

The relations of the seminary to the churches and to the work in general, is becoming more and more important. Native pastors will soon be needed at Erzeroom, at Broosa, and at Aintab. Other fields will open, and other pastors will be required. It is by the native ministry that this work is to be done up and finished. Such a ministry is cheap and efficient. It is a part of the native mind and heart, recast by culture and divine grace, but not so as to separate it from the people. It may enter all the channels of national thought and feeling. It strikes home, with unerring precision, at the joints of the harness of superstition and false hope. It will be loved, received, honored and supported; and God will bless it as his chosen way of converting nations. When Rome is to do the work, a Xavier may go and sprinkle holy water over the natives, and teach them to kneel to a crucifix instead of an idol; but when God is to do it by his renewing, saving grace, he uses the poor Macedonians to send forth the word of life through all the neighboring regions. And so God will use *these* poor churches, with these poor but trained and educated pastors and evangelists, to perform the great work which you have commenced. We have gained a great height in our work, from whence we can see the path of future progress foreshadowed by divine Providence before us. The prospect cheers us in the solemn responsibilities of our work.

The building occupied by the seminary has at length become the property of the Board.

The number of pupils in the female seminary in Pera is twenty-three, having neither increased nor diminished during the past year. This institution has thus far fully answered the expectations with which it was formed. The pupils have been taught in arithmetic, geography, Armenian grammar and literature, history, moral science, writing, sacred music, and composition, as well as in plain and ornamental needle work. They have made very satisfactory progress, and their influence on the rising community cannot be otherwise than highly salutary.

* See Appendix.

The Committee are permitted to record, that near the close of the year this seminary was visited by special divine influences, and in less than a week all the pupils, who were not already communicants, except five small ones, were brought to rejoice in the hope of eternal life through Jesus Christ. This season of revival was preceded by a marked increase of spirituality and prayer among the professors of religion in the school, and by more than usual faithfulness in conversing and praying with the impenitent. Some of the children of the missionaries (including two of Mr. Schneider's) were, it is hoped, sharers in this work of grace. The seminary at Bebek, and to some extent the whole Protestant community at Constantinople, felt more or less the influence of this revival.

The Committee have the most gratifying assurance, that the books issued by the mission are more and more sought for by the people, not only in Constantinople, but in remote places in the interior, and that they are highly useful. The occasional missionary tours made by the brethren and their native assistants, contribute greatly to this effect, although several instances have been known, in which the books, even without the missionary, have been the means of awakening a spirit of religious inquiry among the people of a town or district. This was the fact, in the first instance, at Aintab, as it had been before at Nicomedia and Adabazar, and as it has been more recently in the district near Erzeroom, visited by an Armenian book distributor sent by the brethren from that city. This individual found one large Armenian village well supplied with our books, and the people generally had embraced Protestant views.

There have been no less than seven distinct missionary tours made during the past year by members of the mission, besides several others by pious Armenians. The first was by Mr. Benjamin of Smyrna, to the interior parts of Asia Minor. Mr. Schneider of Broosa, leaving his family behind, spent several months in Aintab, on a temporary mission. Mr. Goodell and Mr. Everett, of Constantinople, at different times made a tour to Nicomedia and Adabazar. The latter was absent twenty days. Mr. Peabody of Erzeroom, has given a very interesting account of a visit of some weeks to the province of Geghi. Mr. Homes made a tour from Constantinople to Nicomedia, and Mr. Johnston passed a part of last winter in Tocat.

PROGRESS OF THE REFORMATION.

In every part of Asiatic Turkey, there is a religious movement among the Armenian people, and in every important town in the empire, where any number of Armenians are congregated, there are found at least one or two lovers of evangelical

truth. From various sources the Committee are assured, that there is a spirit of inquiry very generally awakened in the country around Aintab, extending to the towns of Diarbekr, Oorfa, Killis, Malatia, Moden, Klaarpoot, Marash, Adana, Tarsus, Arabkir and Kaisarea. From Arabkir there is a report of a very extensive movement towards Protestantism, but the Committee wait for a confirmation of the story. The accounts given by the brethren at Erzeroom, of the tendency and progress of the people towards the gospel in the district of Geghi, south-west of that city, is highly encouraging. A vartabed from one of the churches there, has become obedient to the faith, and now belongs to the evangelical church in Erzeroom. Another vartabed at Tarsus, is reported to have embraced the gospel, and a priest at Aintab has forsaken his church and his perquisites, and joined himself to the people of God.

A new impulse has also been given to the work of reform at most of the stations occupied by the mission. The brethren at Erzeroom write, that there is now a more favorable state of feeling among the Armenians of the old church than previously, and that many desire to know the truth and follow it. At Trebizond, the ordinary means of grace are well attended, and, according to the latest accounts, some in the city and a few from abroad are inquiring after the truth. One young man, a native of Trebizond, who was for a while a member of the seminary at Bebek, but was obliged to leave on account of ill health, has recently been hopefully converted in Mr. Powers's family, and is daily ripening for heaven. There are others under serious impressions, one of whom gives some evidence of a change. A decided progress of the missionary work during the past year is reported at Broosa; and in Constantinople, since the removal of the Patriarch Matteos (of persecuting memory) the Armenians show much more friendliness of feeling towards Protestants, and associate with them much more freely, than before. The congregations are increasing in numbers, and new hearers are present about every Sabbath. But it is at Aintab, that the most marked and striking progress has been made. The average congregation at that place is now at least one hundred and fifty on each Sabbath, and this number is steadily increasing. There seems to be an impression very generally diffused over the Armenian community in that place, that the Protestant is the true faith of the gospel.

Who can witness all these wonderful developments of divine Providence and grace towards the Armenian people, without feeling his heart throb with holy gratitude and joy in view of what God hath wrought, and in anticipation of those still more wondrous scenes which he is about to enact on that chosen

theatre of his love and power. During the year under review, the cholera has committed great ravages in Turkey. Each of the stations has been visited by this dreadful disease, and many thousands of the people have been cut off. God has not suffered the pestilence, however, to come nigh to any of the missionaries, and very few indeed of the native brethren have been its victims. The knowledge of what is regarded as a specific for this disease, when taken seasonably, communicated by Dr. Smith, has enabled the missionaries and some of the Armenian brethren by the blessing of God to save probably thousands of lives. This has been overruled for good, and the hearts of many, who before were enemies, have been softened by these acts of kindness and sympathy, and made ready to listen to the claims of the gospel.

It is a remarkable fact, which may be mentioned in this connection, that, notwithstanding all their exposure to plague and cholera, no male member of the Armenian mission has been removed by death since the first mission of exploration was sent out in 1830.

PRINTING.

The following is the amount of printing done in Smyrna during the year 1848.

IN ARMENIAN.

	<i>Size.</i>	<i>Pages.</i>	<i>No. of Copies.</i>	<i>Total Pages.</i>
Concordance, finished,	8vo.	214	2,000	428,000
D'Aubigne's Hist. of Reformation, Vol. II., "	"	216	1,000	216,000
Old Testament, Vol. II.,	12mo.	486	500	243,000
" " " III., commenced,	"	516	500	258,000
Scripture Text Book, finished,	"	370	1,000	370,000
New Test. with marginal ref. commenced, "	"	144	3,000	432,000
		1,946	8,000	1,947,000

IN ARMENO-TURKISH.

Spelling Book,	8vo.	64	1,000	64,000
Barth's Church History, finished,	12mo.	264	1,000	264,000
Jones's Catechism,	"	245	1,000	245,000
Volume of Narrative Tracts,	16mo.	152	1,000	152,000
Catechism on Christ,	12mo.	82	1,000	82,000
		807	5,000	807,000

IN HEBREW AND HEBREW-SPANISH.

Old Testament, finished,	4to.	454	5,000	2,270,000
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IN MODERN GREEK.

Barth's Church History, finished,	12mo.	186	3,000	558,000
		3,393	21,000	5,582,000

(Equal to about 10,500,000 pages 12mo.)

The two volumes of D'Aubigne's History, now completed, are an abridgment of about half of the work as published in English, and contain only that part of the History of the Reformation which pertains to Germany. An Appendix, however, of fifty pages, has been added by Mr. Benjamin, comprising a view of the Reformation in the other countries of Europe.

Printing in Armenian has been carried on in Constantinople during the past year, but no full report has been received of what has actually been done in this department. An edition of the Ararat dialect of the Armenian New Testament is now in the press there, published at the expense of the British and Foreign Bible Society.

During the year, Mr. Bliss and his family, from the station at Trebizond, and Mr. Dwight and his family, from the station at Constantinople, have come on a visit to this country. The ill health of Mrs. Bliss was the cause, in the first case, and that of Mr. Dwight, in the last. Mr. Van Lennep, from the Constantinople station, is also in America. Dr. Smith and his wife, whose sailing for this country was noticed in the last Report, reached Aintab in the month of October. Mr. and Mrs. Schneider from the Broosa station, have since removed to the same place, to labor in connection with Dr. Smith in that promising field. It was a sore trial to this brother and sister to leave a spot, in which they had spent so many years and to which they were so much attached, but the call of Providence was very plain, and it was cheerfully obeyed. The Rev. Oliver Crane and wife, who sailed from this country early in January last, have since joined the Broosa station. It was a happy coincidence that the same steamer which brought away Mr. Schneider from Ghemlik, the seaport of Broosa, carried back Mr. Crane to occupy the place that had thus been made vacant.

The removal of the former persecuting Patriarch has been alluded to. He was found guilty of frauds upon the public treasury, and the official French journal of Constantinople says, "of acts of injustice inconsistent with patriarchal dignity."

His successor, Hagopas, late bishop of Tocat, and once before Patriarch, was at that time a persecutor, though now he is obliged to conform to the rules of toleration which have since been introduced into Turkey. It is a singular fact, that the agent of the Protestant community at the Porte, himself a decidedly evangelical man, is brother of the present Patriarch of the Armenians.

It must not be supposed, when the number of church members is given, and the number of attendants at the preaching services, and the number of those who present themselves

to the missionaries as religious inquirers, that the whole story is told of the influence and results of the Armenian mission. There is a deep movement going on in the midst of the Armenian community itself, which sooner or later must produce great changes in the whole body. Already reforms are beginning to take place in that quarter, the result of a wide-spread conviction, that many of the practices of the church are anti-scriptural and superstitious; and it may be confidently predicted, that the progress will be onward towards the light, and not backward towards the darkness.

MISSION TO SYRIA.

BEIRÛT.—Eli Smith, William Frederic Williams, *Missionaries*; Henry A. DeForest, M. D., *Physician*; George C. Hurter, *Printer*; Mrs. Henrietta S. Smith, Mrs. Thomson, Mrs. Catharine S. DeForest, Mrs. Sarah P. Williams, Mrs. Elizabeth Hurter.—Three native helpers.

ABEIH.—George B. Whiting, Simeon H. Calhoun, C. V. A. Van Dyck, M. D., *Missionaries*; Mrs. Matilda S. Whiting, Mrs. Emily P. Calhoun, Mrs. Van Dyck.—One native helper.

ALFPO.—William A. Benton, J. Edwards Ford, *Missionaries*; Mrs. Loanza G. Benton, Mrs. Mary E. Ford.—One native helper.

TRIPOLI.—David M. Wilson, Horace Foot, *Missionaries*; Mrs. Eline Wilson, Mrs. Roxana Foot.

OUT-STATIONS.—*Bhandîn* and *Hasbeiya*.

In this country.—William M. Thomson, *Missionary*.

(4 stations and 2 out-stations; 10 missionaries—one a physician, 1 physician, 1 printer, 12 female assistant missionaries, and 5 native preachers;—total, 29.)

One new missionary has been added to this mission during the year, and one new station formed. The Rev. William Frederic Williams and his wife sailed from Boston on the 3d of January last, and arrived in Beirût in March. Mr. Calhoun went in the same vessel, with his wife, on his return to Syria.

TRIPOLI.—Mr. and Mrs. Foot, whose embarkation was mentioned in the last Report, arrived at Beirût on the 24th of August. The mission soon after resolved upon commencing a new station at Tripoli, and Messrs. Wilson and Foot were designated to occupy this new station. They arrived on the 17th of November, and ultimately secured houses in the city, notwithstanding a vigorous and persevering opposition. This, however, was not until April, till which time they resided at the port.

The missionaries have had the usual difficulties of a new station to contend with, besides being themselves as yet but imperfectly acquainted with the language. Many call to see them, and a preaching service was maintained every Sabbath by their native helper, Elias Fuaz, until he returned to Beirût; and an evening service, commenced by him, is still continued by

Yusef Habeeb, the Arabic teacher of the missionaries. Mr. Whiting visited Tripoli in March. The United States Vice Consul, Mr. Yenni, and his brother, are both evangelical in their sentiments, and active in contending for the truth as far as they understand it. They are natives of the country, and their father, now dead, was a friend of the first missionaries of the Board in Syria, and showed them no little kindness in times of trouble.

ALEPPO.—The occupation of Aleppo as a station, was reported the last year. The missionaries there early met both with opposition and encouragement. Some were ready at once openly to welcome them to that field, while others, who at first kept aloof, afterwards came forward and made known their attachment to the truth; and others still, who have no connection with the missionaries, yet are convinced of many of the errors of their church, and are ready to debate with their priests, and advocate the doctrines of the Bible against the worship of images and saints.

Three months after the station was commenced, Mr. Benton wrote as follows: "We have many indications that the Holy Spirit is in our field. To instance examples might be premature; but we have seen the solemn countenance, the tearful eye, the anxious look. We have seen the timid man become bold, the cup of intoxication abandoned, and sins forsaken."

An Arabic service conducted by Mr. John Wortabet, a native assistant, was attended by from twenty to thirty persons. The priests have endeavored to extinguish the light that is bursting forth from the Divine Word. Their first effort has been to wrest the Bible from those who have obtained it. If any one does not yield it up, they put him and his house under interdict. Some have been deprived of their employments; some turned out of doors by their friends; and some have been stoned in the streets. Parents and children have been set at variance; and in some instances wives have left the dwellings of their husbands, on account of the latter having embraced the Protestant faith.

This outbreak of opposition has ceased, and although there are fewer persons calling upon the missionaries than at first, yet there is a better understanding of the real objects of our brethren, and the nature of their work; and there is evidently a quiet and growing desire on the part of many to understand more about the gospel of Christ. It seems to be generally understood by the people, that there is to be liberty of religious opinion in Aleppo, as well as in other parts of Turkey, and that a Protestant community will sooner or later be organized there.

The number of nominal Christians in Aleppo is supposed to be not far from twenty thousand, or one-fourth part of the

population of the whole city. Of these, about seventeen thousand and five hundred acknowledge allegiance to Rome.

The brethren speak of the death of an individual, formerly a Maronite, who gave them reason to hope that he was a renewed man; and also of the apparent Christian zeal of their Arabic teacher, and of another highly respectable and influential man. This latter individual, who for some time concealed his change of sentiment, is now publicly known among all classes as a Protestant; and he spends much of his time in discussing with his friends the fundamental truths of religion, and is always ready to give to every man a "reason of the hope that is in him."

In connection with this station, the Committee have to record the death of Bedros Vartabed, formerly an ecclesiastic in the Armenian church, but who for many years has been connected with the evangelical brethren, and has devoted his whole time to the most active and untiring efforts for the good of his countrymen. The character of the man, as well as the manner of his death, are thus described by Mr. Ford:—

It has become our duty to inform you of a loss which we have just experienced in the death of Bedros Vartabed, the Armenian native assistant who has for some years labored in this city and its vicinity. His death occurred on the 13th of November, very suddenly, and quite unexpectedly to all but himself. But his end was peace. His last hours were spent in fervent prayer; and his last words were expressive of his gratitude to God. The life of our brother was characterized by visible progress in the way of holiness, by habitual prayerfulness, and by untiring zeal in the work of urging upon men every where the great truths and realities of religion. His labors at Aintab, and the blessing which followed them, are well known to you. And in Aleppo his efforts have not been fruitless. Among the Armenian population, quite a number have been in a good degree enlightened through his instructions; and in the case of two or three at least, there is reason to hope that their hearts have been affected by the truth.

HASBEIYA.—A favorable change in the state of the Hasbei-yans was reported last year. The troubles of the native brethren, however, had not yet come to an end. As soon as the Greek ecclesiastical authorities were satisfied that the Turkish Government would no longer lend its aid in reducing the Protestants by force, they resolved, like the Armenian Patriarch, to try the effects of anathema. Accordingly the sentence of excommunication from the Patriarch was sent forth and read in all the Greek churches, not only in Hasbeiya, but in all that part of the country. All persons belonging to the Greek church were commanded, on pain of being visited by a similar curse, not to deal, speak, or hold any intercourse with the Protestants whatever, but to treat them as persons accursed both of God and man, and unfit to live. The consequence was, that as most of the evangelical brethren were poor and dependent upon their daily labor for their living, they were immediately thrown out

of all productive employment, and reduced to the greatest distress. This they regarded as the sorest of all the trials through which they had been called to pass. The faith of the brethren, however, with one single exception, did not fail, and the Committee are happy to say, that they are at present enjoying entire religious liberty. Mr. Thomson visited that place, in company with Mrs. Thomson and Dr. and Mrs. DeForest, in May last, and reports that the brethren are "dwelling together in harmony and brotherly love, and have a good report of all those that are without." "Their greatest enemies," he adds, "are at peace with them. We were every where welcomed by the highest as well as the lowest, and by none were we treated with greater respect than by the Emeers, from Saad et Deen down to his grand-children. Wonderful to see these great lions, that devoured the flock, now sitting meekly amongst the despised ones. This is the Lord's work, and it is marvellous in our eyes."

This was the first visit made by any of the female members of the mission to Hasbeiya. The native females belonging to the families of the brethren in this place, have from the first gone hand in hand with their husbands and relatives; and Mrs. Thomson and Mrs. DeForest were busy in trying to do good to these interesting sisters of Syria, throughout the whole day, and until a late hour of the night.

The native brethren have at length succeeded in purchasing a suitable piece of ground for a burial place, and have enclosed it with a substantial stone wall, without opposition or molestation from any quarter.

BEIRÛT.—The latest accounts from Beirût are of a cheering character. The truth is evidently making progress there. One of the Hasbeiyan brethren, while recently on a visit, testified that wherever he went in the city, in the shops, the markets, the ships, and even in the streets, religion was the great subject of conversation.

The congregations at Beirût have frequently, during the year, been larger than formerly, the chapel on the men's side sometimes being quite full, and a very marked and solemn attention paid to the preaching of the word. Cases of open and decided renunciation of the errors prevalent in the East, have been more frequent than in former years. Entire unanimity and brotherly love have pervaded the church since its formation, and the brethren are satisfied that the plan of organization is adapted to the circumstances and wants of a people breaking away from the bondage of tradition and superstition.

ABEIH.—The brethren at Abeih report, that the morning service in the chapel has been continued with about the same number of hearers as heretofore. A portion of the Sabbath

afternoon is spent in catechetical exercises with the pupils of the seminary, and Mr. Whiting has a Bible-class for the female pupils of his family. The Sabbath morning service at Aitath, has been sustained in part by the brethren at Abeih, and in part by Mr. Thomson of Beirût. A serious attention is given to the word preached at most of these services, and some few at least seem to be profited. Two instances of hopeful conversion are mentioned at Abeih.

ITINERANT LABORS—NATIVE AGENCY.

Owing to the prevalence of cholera in this country, fewer preaching tours have been made, than there would otherwise have been. Still, the gospel has been preached in many places in the interior. The numbers who have heard the gospel by means of the itinerant labors performed by the brethren at Abeih, are greater by far than the number reached by their preaching at the station. The missionaries at Beirût, as well as their native assistants, have also engaged in these preaching tours as far as circumstances allowed. As has already been stated, Hasbeiya has repeatedly been visited in this way during the year, and also Tripoli, to which may be added Sidon and vicinity, Deir el-Kamer, Zahleh, Beskinta, and many smaller villages in different parts of the country. On these tours, private conversation is had with many individuals, and many books are distributed, for which there is constantly a growing demand. At the latest dates, two of the native brethren, John Wortabet and Mekhail Aramân, were absent on missionary tours; the one at Sidon, and the other at Hasbeiya, having been sent out at the expense of the native church.

As in the Nestorian and Armenian missions, so also in the Syrian, God seems to be raising up a number of very promising young men for the work of preaching the gospel to their countrymen;—a circumstance full of encouragement to the best hopes of God's people in reference to those parts of the earth.

This topic naturally leads the Committee to notice a remarkable individual, a learned Greek Catholic of Damascus, who has become fully convinced of the errors of his church, and has openly declared himself a Protestant. He says of himself, that, for about six years past, his conscience has been troubling him; he had embraced infidel views, but by reading Keith on the Prophecies in Arabic, and other books from the missionary presses, and latterly by having personal intercourse with different missionaries, he has been led to take a decided stand on the subject of religion. He wrote to Mr. Smith, December 14th, 1848, that his trouble of mind became greater and greater (after his interviews with Mr. S.) and he continued studying the Bible night and day, and could find no rest to his conscience, except

in resolving to profess openly his attachment to the truth. And this he soon did without the least reserve. This brought on a correspondence between him and his Patriarch; and as Mr. Meshâkah, the individual in question, is esteemed the most intelligent native layman in the country, and the Patriarch the most learned ecclesiastic, attention from all quarters was directed to this controversy. Mr. Meshâkah, also, immediately set about preparing a treatise in Arabic, addressed to his countrymen and friends, the object of which was to explain to them the reasons of his secession from the Catholic church, and to set forth proofs of the corruption of the doctrines and practices existing in that church; and this treatise is now actually in the mission press at Beirût, and will shortly be published. Mr. Smith says of it,—“After an introductory narrative touching his own history, he disproves the supremacy of the Pope, the existence of any priesthood but that of Christ, or any sacrifice but his, the authority for more than two grades of offices in the church, and the doctrine of transubstantiation. He proposes to conclude it (after touching some other topics besides those mentioned above) with two chapters on justification by faith, and the new birth. * * * It is well and thoroughly argued, sometimes most impressively solemn, and at others keenly sarcastic, and throughout it is spirited and fearless. * * The whole is exceedingly apropos—not less so here, than Kirwan’s letters are at home. * * It will doubtless produce a great sensation.”

The Board will be interested to see what further use God designs to make of this individual, as an instrument in carrying forward his work in Syria.

There have been various risings up of the people, during the year, against the arbitrary power of their ecclesiastics;—as at Damascus, at Sidon, and at Beirût. Our brethren have not sought to meddle with these quarrels, although, in the present state of things in Syria, where the public mind is just waking up to independent thought, they cannot look on as mere idle spectators. The true spirit and character of the hierarchy becomes, by such means, better known to the people; and individuals will here and there be found, who, with a determination to act independently of their priests, may by the Divine Spirit be led to a saving knowledge of the new and living way of the gospel.

The number of native church members at Beirût, was twenty-six at the close of the year 1848. Several have since been added, but the precise number is not known. At one communion four persons were admitted, two of whom were Druzes, another a student in the seminary, and the fourth a school-master.

EDUCATION—THE PRESS.

The number of pupils at present in the seminary at Abeih, is sixteen, seven of whom were received in November. This number might have been much greater but for want of means and accommodations. The present building is inadequate to the wants of the institution in respect of size, and it is also in so dilapidated a state as to be almost untenable. The pupils are very attentive to their studies, and correct in their deportment; and there has been among them, at times, more than ordinary attention to religion.

Mr. Michail Aramân has taken the place of Mr. Butrus el-Bistany as Arabic teacher in the seminary, the latter having been assigned to the work of translating the Scriptures. Mr. Aramân gives the highest satisfaction both as to his literary and religious qualifications for the post he occupies. He takes his meals with the pupils, presides at the table, and conducts their morning worship. The evening worship is usually conducted by Mr. Whiting.

At the close of the year 1848, there were four common schools in connection with the station at Beirût, and five in connection with that at Abeih, having an aggregate of 210 male pupils and 55 females, in all 265. There was also a school at Tripoli containing 20 male scholars. Of these schools, one at Beirût and two at Abeih have been discontinued, for various reasons. Besides the schools above mentioned, there is one at Hasbeiya containing 70 pupils, and one for females in operation on the mission premises at Abeih with about 25 pupils, and a class of seven girls living in the family of Dr. DeForest at Beirût. Of the latter, three are from Beirût, three from Lebanon, and one from Hasbeiya. They have made good progress in their studies. Their principal teachers have been two elder girls who have lived in Dr. DeForest's family for several years, both of whom are members of the native church.

Of the schools under the superintendence of the station at Abeih, one is in a Druze village in the higher part of the mountain above Bhamdûn, and is taught by one of the Hasbeiyan brethren, who is well informed, upright and pious, "a burning and shining light," such as was never before seen in that community of dark-minded Druzes. Another school is near Abeih, and is taught by Asaad el-Maalûk, who, during three years, has been exerting a silent but important influence on the inhabitants of the village. "A few individuals," say the missionaries, "among whom is a priest of the Greek church, have, through his influence, gradually become enlightened, convinced of their errors, and recently have openly separated from their church, and avowed their belief in evangelical Protestant views. Such

schools as these two, we have no doubt all our patrons will think worth sustaining."

The case of the Greek priest alluded to demands a more particular notice, and it is introduced in this connection, because it seems so plainly to have resulted from the establishment of the school in this village. It appears that when the Protestant teacher declared the truths of the gospel to the villagers, they were in the habit of appealing to priest Elias, who had the reputation of being a learned man, and in several instances this priest endeavored, in large companies, to defend the doctrines and ceremonies of the church against the scripture arguments of the teacher. Finding, however, that the Bible was against him, and that he could not answer the arguments of his opponent, he became angry, and forbid the people to converse with the teacher, or to send their children to his school. The mild and earnest manner of our Christian brother, however, won his heart, and gradually he became convinced that all in his church which is not derived from the Bible, is of no authority. He soon began to make known the change in his views to his people, and to absent himself from the church. Once and again he was forced by the people to go to the church and say mass. Thus he continued, sometimes yielding to the people, and sometimes refusing, until near the end of January, when, after having performed mass, he went out with the people, locked the door of the church, threw down the key before the door, and declared in presence of them all, that he would no more act against his own conscience by officiating as priest—that he was a Protestant, and that they might do what they pleased. Resort was had to various artifices to bring him back, but he has hitherto remained firm, and it is hoped that he will prove himself to be a true and faithful servant of Jesus Christ.

At the close of the year 1848, the printing of "Bistany's Arithmetic" had been completed, and there had also been printed a tract on the cholera by Dr. Azariah Smith, a new edition of "Whiting on Temperance," and "Johnson on Good Works." "Bird's Letters" are in the press. The printing in the year was 1,010,000 pages; from the beginning, 75,765,800 pages.

The amount of circulation from the depository during the year, was 9,040 volumes and tracts printed at the mission press. This includes Arabic, Syriac and Hebrew Scriptures, chiefly at the expense of the British and Foreign Bible Society.

Mr. Smith is going on with the translation of the Bible into the Arabic language, aided by Mr. Butrus el-Bistany, one of the native brethren.

The Board have reason for devout thankfulness, that while the cholera and other fatal diseases have prevailed extensively in Syria during the past year, and while the operations of the

mission there have been not a little interrupted in consequence, no missionary has fallen a victim, though some have been peculiarly exposed.

It will be seen that an important work is going on in Syria, through the instrumentality of the missionaries of this Board. A change is coming over the minds of the people in that land, which is preparing large numbers of them to listen candidly to the preaching of the gospel. Old prejudices are wearing away; hard hearts are becoming softened; and the bigot and the infidel, alike unsatisfied with their present grounds of confidence, are seeking, in the gospel of Christ, that solid peace of mind, which their experience is teaching them can be found no where else. Surely it is a time for active effort and for fervent prayer, on the part of all who desire the coming of the kingdom of our Lord.

MISSION TO THE NESTORIANS.

OROOMIAH.—Justin Perkins, D. D., William R. Stocking, Austin H. Wright, M. D., Joseph G. Cochran, *Missionaries*; Mrs. Charlotte B. Perkins, Mrs. Jerusha E. Stocking, Mrs. Catharine A. Wright, Mrs. Deborah W. Cochran, Miss Fidelia Fisk and Miss Mary Susan Rice.—Twelve native helpers, four of them preachers.—Several others are connected with the mission, who preach more or less, but as they have other regular business, they are not enumerated under this head.

On their way.—George W. Coan, *Missionary*; Edward Breath, *Printer*; Mrs. Sarah P. Coan and Mrs. Sarah A. Breath.

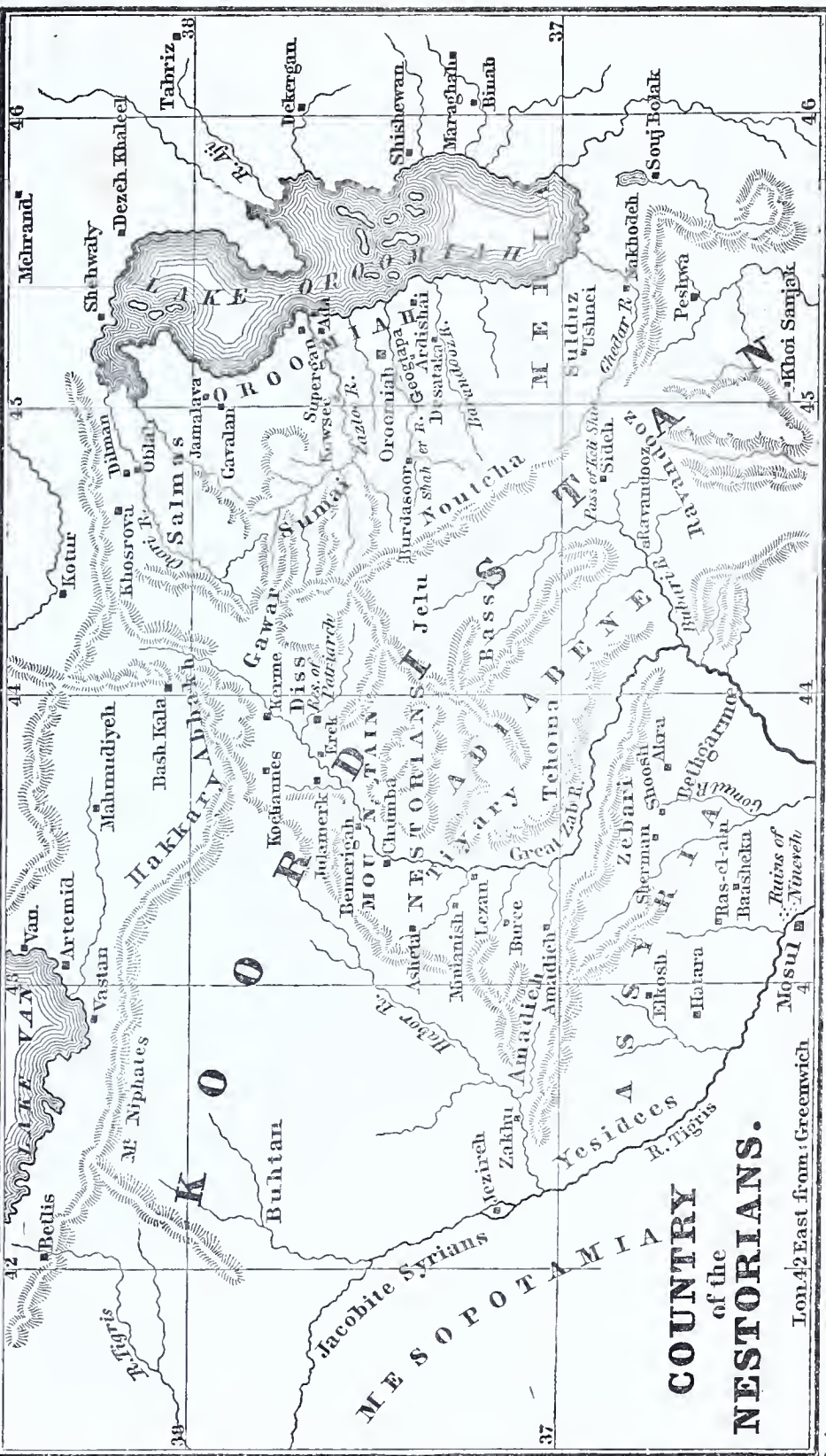
In this country.—David T. Stoddard, *Missionary*.

(1 station; 6 missionaries—one a physician, 1 printer, 3 female assistant missionaries, 12 native helpers;—total, 27.)

Mr. Stoddard left Oroomiah for Constantinople, with his family, in June, 1848, in the hope of benefiting his impaired health by a few month's absence. While in quarantine at Trebizond, Mrs. Stoddard was attacked by cholera; and though previously in good health, every effort to save her proved unavailing, and she passed away in a few hours to a better world. Her surviving brethren and sisters among the Nestorians are deeply afflicted by this event. "It has made a wide and sorrowful breach," they write, "in our little missionary band." Mr. Stoddard, in consequence of this bereavement and continued ill health, has since come to this country on a visit, bringing his motherless children with him.

Messrs. Coan and Breath, with their wives, sailed in the bark Ionia, for Smyrna, on the 18th of June last. They will be a timely reinforcement to the mission, the members of which are worn down by multiplied labors. They hope to reach the field before winter.

Owing to the absence of Mr. Breath in this country, the press has not been fully in operation during the past year. An



arithmetic and geography, however, which were much needed for the schools, have been printed; and the Old Testament, the translation of which from the Hebrew has been made with great care by Dr. Perkins, will be put to press immediately on Mr. Breath's arrival. The venerable Peshito version will be printed in parallel columns with the new translation, the American Bible Society defraying the expense.

The department of *education* may be thus exhibited.

	<i>Pupils.</i>
Seminary for males,	40
Seminary for females,	30
Thirty-three free schools; 463 males, 45 females,	508
Total,	<hr/> 578

PERSECUTING COURSE OF MAR SHIMON.

It was mentioned in the last Report, that the Patriarch, who, for some time after his arrival at Oroomiah, appeared friendly to the mission, had taken the ground of decided hostility. During the year now under review, he has manifested the most bitter spirit, and made every effort to check the progress of evangelical sentiments among the people. In order to effect his purpose, he has not confined himself to mere persuasion. Nor has he been satisfied with ecclesiastical interdicts. In personal interviews with pious Nestorians, he has uttered the most violent and abusive language, accompanied by threats of imprisonment and the bastinado. And he has pronounced against some the extreme and once dreaded sentence of excommunication.

To show the spirit of this high ecclesiastic, and the circumstances in which the native brethren have gone forward making known the gospel to their perishing countrymen, some statements may be made more in detail. Guergis, "the mountain deacon," having called to pay his respects to Mar Shimon, carrying with him a lamb from his flock as a present to the Patriarch, this dignitary, instead of receiving him with courtesy, abused him in the grossest manner, applying to him many indignant epithets, and threatening the most violent treatment. The deacon meekly replied, "Why! what evil thing have I done? I have only preached the gospel." And he would give no pledge or encouragement that he would discontinue his labors as an evangelist.

It is a very providential circumstance that Deacon Isaac, the most intelligent and influential brother of the Patriarch, has taken, for several years, the side of truth and righteousness. On this occasion, when Guergis had been treated with so much indignity, Deacon Isaac called him into another apartment, and

said to him, "Go and preach the gospel. It is God's truth. He will support you, and the missionaries will pray for you. You need not be afraid."

After this individual had returned to his mountain home, he resumed his labors, undeterred by the threats or machinations of the Patriarch. In a letter written subsequently, to Mr. Stocking, he says, "Many tares (bad words) are sown in these mountains from Mar Shimon's mouth for the purpose of having me stoned. But I am ready to be stoned for the sake of Jesus Christ, who was hung on Calvary. Warm blood ran down from his wounded side, and his soul was troubled for my sake. But O my friend, let us not be weak in this temptation." The Deacon, after quoting Acts vii. 57, Heb. xii. 2, James i. 12, adds, "See, O Mr. Stocking, how much Christ received from sinners."

In the *Herald* for May will be found an affecting account of the persecution of Deacon Tamo, one of the most valuable helpers of the mission. While in the mountains, this devoted young man was seized, heavily fined, and his life threatened by a Koordish chief, at the instigation of Mar Shimon. Afterwards, while on his way to Oroomiah, with two of his brothers and a nephew, all members of the seminary, they were attacked in the night by a party of ruffian Koords—also incited by the Patriarch—who laid upon them heavy blows, and called out to each other, to "kill them." Some friendly Koords came at last to their rescue, but not until they had been stripped of nearly all their clothing, and suffered cruelly from the hands of these barbarians.

The Patriarch endeavored to arrest the entire missionary work among the people. The schools must all be closed; the preaching of the word must cease; and even the missionaries, who had done so much for the Nestorians, must be driven away. He has been entirely unscrupulous in the use of means. The brethren seem repeatedly to have done all they could do, as faithful servants of the Lord Jesus Christ, to restore amicable relations; but for a long time without effect. He became more and more reckless, scattering his anathemas on every hand, going so far as to excommunicate Mar Yohannau, whom he designated "a second Judas," and abetting measures of the extreme lawlessness and violence.

In the latter part of August, Dr. Perkins writes as follows:

Mar Shimon went to Charbash to-day; and while there his servants fell upon Priest Benjamin, the teacher of a school in that village, as he was walking in the street, rudely beat him, and wounded his hand with a dirk. The ruffians then rushed to the priest's house; and, finding the door closed against them, they ascended the roof, tore up a portion of it, and insulted other members of the family within. On their return to the city, the servants of Mar Shimon (who were partially intoxicated) entered the gate of our mis-

sion premises; and one of them fell to beating Mar Yohannan and his brother Joseph, and Priest Dunka, who happened to be sitting within the gate. They were also proceeding to other acts of violence, when the cry of murder was raised, and a great crowd of excited Nestorians gathered in the street in front of our gate; and the prospect of a mob seemed so threatening that Dr. Wright went to the acting Governor for a guard, which was immediately furnished, and the disturbance was thus for the time quelled. Just at this juncture a messenger arrived from Tabreez, bringing an order from the heir apparent, the ruler of Azerbaijan, directing the Mohammedan authorities here to allow no person to molest us, or any individual in our employment. We trust that this order will contribute much to our security.

This order had not all the effect which our brethren hoped. Mar Shimon appealed with some success to the fanatical portion of the Mohammedans for sympathy and aid in carrying out his plans. For some time there was reason to apprehend that he would excite a mob against the mission, and greatly endanger the safety of our brethren. They were however relieved about the middle of September by the arrival from Tabreez of two sheriffs, with stringent orders to take several Nestorians to that city, who had been the most active instruments of Mar Shimon in his violent course; and giving the Patriarch the alternative of going there also, or returning at once to Turkey. The appearance of these government officers made a strong impression on those Mohammedans and Nestorians, who had countenanced the violent proceedings of the Patriarch. For several days he was publicly subjected, as a criminal, to the annoyance of these officers. And though in this emergency he went to the chief Moolah, and most earnestly appealed to him for help, he would probably have been unable to evade the summons, had not the sudden death of the king—an event which in Persia at once arrests the transaction of public business—induced the sheriffs to return to Tabreez without him. The acting Governor of Oroomiah, however, placed the offending Nestorians under bonds for their subsequent appearance; and all the adherents of Mar Shimon were evidently intimidated, and began to fear that a day of reckoning was at hand. In regard to some of them, their apprehensions proved true. Several prominent individuals were heavily fined, and others put under bonds in no way to aid or abet similar disturbances again.

The Patriarch several times, last fall, entered the mountains, hoping to regain his foothold there, but was alarmed by the approach of the Turkish army, and reluctantly returned to Oroomiah. He has since abstained for the most part from open attempts at persecution, and has kept up a formal intercourse with the mission, and occasionally declared himself friendly to its operations. But the brethren have no confidence in his sincerity, and regard him as restrained only by fear of punishment from the commission of the worst crimes. The Committee have heard that he has recently gone into the mountains.

During all these troubles, Mr. Stevens, the British Consul at Tabreez, has, unsolicited by the mission, exerted himself in the kindest and most efficient manner for its protection. It was principally owing to him, under God, that the Persian Government interposed its authority to check the violent career of the Patriarch, and save the missionaries, situated as they are in that remote country, and with no protection as American citizens, from deeply tragical scenes.

It should also be noted as a remarkable fact, that the mission, in their difficulties with the Patriarch, have had the sympathy of the prominent Nestorian ecclesiastics. Even Mar Gabriel, who has for several years shown hostility to the mission and opposed its labors, has been disgusted by the course pursued by Mar Shimon, and withdrawn from any connection with him. He has also requested that preachers might be sent into his diocese, and village schools re-opened. The hand of God is strikingly manifest, in thus withdrawing one by one from the Patriarch his chief supporters, and leaving him almost without an influential friend.

It is cause, moreover, for devout thanksgiving to God, that the pious Nestorians have stood by the mission firmly, in the face of trial and reproach, and manifested much of the spirit of Christ. -And many who were not regarded as pious, have also shown a decision in favor of justice and truth, which convincingly proves that the gospel is taking a strong hold on this ancient people.

OUTPOURING OF THE HOLY SPIRIT.

Though, in the commencement and early part of the year now under review, the missionaries and native brethren were called to pass through severe trials, God has remembered them in signal mercy. The storm has passed over, and, with songs of deliverance, they have gone joyfully on their way. The trials of the mission seem to have produced an humble, subdued feeling, and unusual earnestness in prayer, which have resulted in a powerful revival of religion, and the conversion of many souls. The interest began in January in the seminaries, and, without the use of extraordinary means, gradually increased. It pervaded both these institutions, and all the pupils were deeply impressed by a sense of the divine presence. The nature of the work may best be seen from the following extract. Dr. Perkins, speaking of the male seminary, writes from Seir :—

The members of the seminary who were hopefully converted three years ago, were now, for two or three days after the work commenced in its power, the subjects in most cases of intense heart-searchings, of piercing compunctions for their previous coldness and backslidings, and of subdued prostration

before God. This was true of very devoted Christians as well as others. Like the wise virgins, they rose at the first sound of the bridegroom's coming, in almost every instance, thoroughly trimmed their lamps, and went forth to meet him; thus affording gratifying evidence that they had oil in their lamps, though many were little disposed to think so themselves. The impenitent members of the seminary were also powerfully wrought upon by the mighty energies of the same Spirit, some of them being under very deep conviction of sin, and nearly all awakened to a sense of their dreadful depravity and their utterly lost condition.

At this time there was a similar work of grace in the female seminary located in the city of Oroomiah. Its aspects, fundamental characteristics, and results were the same, as in the kindred institution.

But the good work, far from being confined to the seminaries, has been felt, as was the revival in 1846, in many of the Nestorian villages. In Degala, in Charbash, in Ardeshai, in Vazerowa and other places, large congregations have assembled and been deeply solemn under the preaching of the gospel. Many are also giving delightful evidence of having passed from death unto life. A vacation having occurred in the male seminary about the middle of February, the members of it, who were most of them rejoicing in hope, went to their homes and labored among the people with great zeal and success. In many cases they were able to gather round them attentive listeners, and in some cases, old and hardened men were melted into tears by their appeals. Perhaps no feature of Nestorian piety is more interesting, than the desire which is almost universally manifested, by those who are born again, to lead others to the Savior of sinners.

The village of Geog Tapa, which was so much blessed three years ago, has shared largely in the blessings of this revival. A deep solemnity has pervaded every family, and persons of the most abandoned character have been hopefully converted. Malek Aga Beg, who resides there, and is the most influential layman among the Nestorians, has been deeply affected, and gives evidence of a change of heart. His controlling influence is all on the side of religion, and he takes a prominent part in prayer-meetings and in efforts for the salvation of the people. John, one of the native helpers, who is laboring in Geog Tapa, says, "I love Malek Aga Beg as my own father."

The revival at Seir, a small village where the male seminary is located, has been of unusual interest and power. Among the twenty families residing there, there has hardly been an individual who has not been affected in view of his sins. Says Mr. Stocking, "The voice of earnest prayer is heard in every dwelling. Meetings are held daily; and old men, just ready to descend to the grave, who have never learned their letters, and who have used their mouths from childhood in the utterance of

oaths and revilings, now come forward, and with surprising ease and propriety pour out their hearts in prayer and supplication and in humble confessions of sin, rendering hearty thanksgivings to God for the wonderful work he has wrought in their souls and in their village."

Deacon Isaac, the brother of the Patriarch, who has been already mentioned as an evangelical man and a warm friend of the mission, has also been led, as he hopes, to give up his all to Christ. He testifies to those around him of the power of the gospel, and the pious natives see the change in him with wonder and thanksgivings. He promises to become a valuable aid to the mission, in the prosecution of their work.

Mar Yohannan, the bishop who visited this country a few years ago, seems to have become a penitent and sincere believer in Christ. The brethren formerly hoped he was a converted man; but he has never given the satisfactory evidence they desired of a thorough change of heart. In the progress of this revival, however, he has been overwhelmed with deep convictions of sin. He makes the fullest confessions of his sins as a man, and his unfaithfulness as a bishop. While conversing with Dr. Wright in regard to his people, he said with great solemnity, "I have been a stumbling block in their way. I, their shepherd, who ought to have led them in the green rich pastures of the gospel, have made them wander off into the wilderness, where thousands have perished and are now perishing. Wo to us bishops and priests. We are clothed with the wool of the sheep, we drink of their milk, and are at the same time the cause of their ruin." Such confessions he does not hesitate to make in public, as well as private, and he is very active in his endeavors to promote the revival among the people.

The mission finds much occasion for hope in the change, which a few months have produced in the aspect of their field. Some of those who were lately known only as persecutors, have been seen trembling under a sense of their sins. Neither the Patriarch nor his supporters have dared to oppose a work, which carries with it such impressive evidence of divine power. Many prayers have been offered that Mar Shimou himself might be led to repentance; but thus far he has sat silently in his dwelling; appearing to manifest no interest in the revival. It is, however, far from impossible that this proud and persecuting hierarch may yet become a new creature in Christ Jesus. The senior member of the mission thus enumerates the striking characteristics of this work of grace.

1. This revival is characterized by an almost overwhelming sense of *the lost condition of men* in their native state. To the familiar social inquiry, "How do you do?" addressed to the trembling sinner as he has entered my

study for conversation, the common reply, uttered often with difficulty and amid tears and suppressed sobs, has been, "I am lost, I am utterly lost."

2. This work of grace is also characterized by a *deep and vivid sense of the enormity of sin*.

3. The subjects of this revival *intelligently recognize and cordially embrace salvation as the gift of free sovereign grace alone*.

4. *The self-consecration of the subjects of this revival to Christ and his service seems also to be remarkably hearty and sincere*.

5. *An ardent desire for the salvation of their friends and their perishing people*, strikingly characterizes the subjects of this revival.

6. *A remarkable quickening of the moral and intellectual powers* is a circumstance worthy of notice, as characterizing the subjects of this revival.

NATIVE HELPERS—PREACHING TOURS.

The spirit of the early Nestorians seems to be revived in their children. It is well known that, for many centuries, their preachers, with wonderful zeal and self-denial, undismayed by difficulties and fearless amid persecutions, carried the good news of salvation throughout the vast regions of central, southern and eastern Asia. And though, in the course of ages, the light which once shone so brightly, at length went out and was followed by a long night of darkness, God has remembered them in mercy. The native helpers, who have come forward since the revival in 1846, have been every year increasingly zealous and efficient, and give animating promise for the future. We may hope that that difficult problem in the conversion of the world,—how a native ministry shall be trained up and girded with might for the battle,—will not be hard of solution among the Nestorians. A number of the young men in connection with the mission are represented as very able and even eloquent preachers, and as making a deep impression on the minds of the people wherever they labor. Dr. Perkins, writing under date of February 3d, says :

Deacon Tamo would have afforded a most affecting sight for a painter. The tears were running down his cheeks while he spoke. He was obliged to raise his voice to be heard amid the sobs of the pupils; but he poured forth a torrent of the most overpowering eloquence. We discourage audible weeping; but the feeling of some is occasionally beyond control, even in our meetings.

A few days later, he adds,—

About ten o'clock this morning, a party of Mohammedans entered our yard with a lion! This of course at once arrested the attention of all. A villager brought a calf, which the lion struck down, and then preyed upon its vitals. We feared that great injury would be done. But Deacon Tamo preached at the service which soon followed, on the text, "Because your adversary, the Devil, as a roaring lion, walketh about, seeking whom he may devour." He was happy and impressive in his treatment of the subject; and the terrific scene of the lion devouring the calf, and the awful truths uttered, appeared to take a deeper hold of the audience than almost any thing had done.

In the *Missionary Herald* for December, will be found an interesting letter from Deacon Guergis, giving an account of his labors in the mountains. This man is supported in the mountains by the monthly contributions of the male seminary and the small village of Seir. He has much simplicity of character and eminent piety; and though he has been anathematized by Mar Shimon, is generally welcomed by the people. During the severity of the Patriarch's persecution, Mar Khan Yeshoo, the metropolitan bishop of the mountains, was a guest at the Deacon's house; and after advising him to disregard the threats of Mar Shimon and go quietly on preaching the gospel, furnished him of his own accord with a letter of blessing.

"Here," writes Mr. Cochran, "is a beautiful illustration of the power of a godly life to win the favor of men. A poor, obscure, ignorant man, who, a few years since, was a noted thief, if not a robber, receives the words of life as preached by the missionary, and becomes a sincere and humble disciple of Jesus; and anon his simple-hearted piety breaks over the authority of the Patriarch and the strong prejudices of men, and draws to himself the attentions of the Metropolitan and distinguished priests of the district; and, though accursed by the Patriarch, he is blessed of these, and is bid 'God speed' on his errand of love and mercy in saving the souls of men."

In the same number of the *Herald* will also be found a journal of Deacon Moses while laboring on the plain of Oroomiah; and another written by Deacons Tamo and John, while visiting several large mountain districts and preaching the gospel in many remote and hitherto almost inaccessible villages of the Nestorians.

POLITICAL CHANGES.

The death of the King of Persia has already been alluded to. It was followed, as is often the case in that country, by some confusion and acts of violence. But the new king appears now to be fully established in his government, and has the most competent and best man in the country for his Prime Minister. This political change may on the whole be regarded as quite favorable to the interests of the mission, as well as to the general condition of Persia.

The mountains of Koordistan are coming more and more under the control of the Turkish authorities, who have now possessed themselves of the most inaccessible districts and the strongest fortresses. Noor Ali Beg, the well known Hakkary chief, so long the terror of the Nestorians and the perpetrator of numerous acts of cruelty towards this defenceless people, has at last been carried a prisoner to Constantinople. Thus far the

government of the Turks in Koordistan has been marked by efficiency and justice ; and this wild region may now perhaps be considered, in regard to personal security, as being scarcely less accessible than most other parts of Turkey. In view of these favorable and providential openings, and the animating success of missionary labor on the plain of Oroomiah, the brethren make an earnest appeal for additional laborers.

Letters from the mission of a late date speak of a tour to Mosul, undertaken by Dr. Perkins, Mr. Stocking, Mar Yohannan, and the Deacons Isaac and Tamo. The leading object of the tour was to publish the gospel among the Nestorians of the mountains, now opened by the Turkish conquests; but there was also a state of things at Mosul calling for attention. Dr. Perkins thus adverts to the subject, under date of April 24th.

Some of our number have mentioned to you, within a few months past, that there are a few striking cases of religious interest at Mosul, resulting, under the divine blessing, from the good seed sown there years ago by our brethren of the unfortunate mission to the Mountain Nestorians. Having had our attention called to this subject, last autumn, by a letter addressed to me by the Rev. Henry Stern, a missionary of the London Society for Promoting Christianity among the Jews, then at Mosul, though stationed at Bagdad, we suggested to some of our helpers that they should write to the Christian brethren in that city; which they did. A few weeks ago an answer was received; and I send herewith a translation of it.

The letter is published in the *Missionary Herald* for the present month. A copy of a letter from Messrs. Perkins and Stocking to the Syrian mission, dated May 21st, has been forwarded to the Prudential Committee, in which are given the encouraging results of their observations at Mosul.

The Committee are happy to say, that these brethren all returned in safety to Oroomiah in the early part of June. The report of their tour is yet to be received.

SOUTHERN ASIA.

BOMBAY MISSION.

BOMBAY.—David O. Allen, Robert W. Hume, George Bowen, *Missionaries*; Mrs. Hannah D. Hume.

SATTARA.—William Wood, *Missionary*; Mrs. Lucy M. Wood.

MALCOLM PETH.—Mrs. Mary L. Graves.

(3 stations; 4 missionaries, and 3 female assistant missionaries;—total, 7.)

It was stated in the last Report, that the final location of Messrs. Wood and Bowen, the last reinforcement sent to this mission, was yet to be decided. They were then and would



be for some months, mainly engaged in the study of the language. In August, 1848, Mr. Bowen was visited with severe sickness, so that his life was nearly despaired of; but he has been mercifully restored, and for some months past "has been able with a good degree of readiness, to make known to this dying people the way of life." He remains at Bombay. During the whole year, Mrs. Wood has been suffering from ill health, on account of which Mr. Wood left Bombay with her in October for the Deekan, and has spent much of his time at Seroor, Ahmednuggur and Mahabulishwar. He is about to commence a new station at Sattara.

For various reasons the brethren of both the Bombay and the Ahmednuggur missions concur unanimously in recommending Sattara, as the place for a new station, to be occupied first by Mr. Wood. The door is open there, the place having recently come under English rule, so that it will be governed by the same laws as other parts of the Mahratta country now in the hands of the English, and the same protection will be given to missionaries and their converts. The location is healthy and desirable. It is about a hundred and seventy miles from Bombay, in a south-easterly direction, in the Deekan, and only about thirty miles from Mahabulishwar, the great health station of Western India. It is also in the near vicinity of Malcolm Peth, the station which was for several years occupied by Mr. Graves, and, since his death, is still occupied by Mrs. Graves with her school. Indeed Mr. Graves made Sattara his place of residence during the rainy season; he was much among the people, and through his instrumentality a small church was gathered there, which, since his death, has been broken up, but it is hoped that there are still persons who, if a missionary were stationed there, would soon be found on the Lord's side. Some have recently requested baptism from Mrs. Graves. Mr. Hume remarks, in relation to this place, "It is, in my opinion, on various accounts the best unoccupied station in the Mahratta country. It is about the size of Ahmednuggur, and is situated in one of the most fertile, healthy and populous districts of Western India, with numerous villages in its vicinity." In the estimation of the native community, Sattara occupies a much more prominent place than either Tanna, or Rutnagherry. And the occupation of it as a missionary station they would regard as a much more important step, than the occupation of either of the other places.

Such considerations, (to which may be added the present state of Mrs. Wood's health, requiring her residence in the Deekan,) have been quite satisfactory to the Prudential Committee, and they have authorized Mr. Wood to occupy Sattara.

SCHOOLS—CHURCH—TOURS—THE PRESS.

In regard to schools, Mr. Hume says in his report for the year,

The number of schools for boys has been six, with an attendance of about three hundred scholars. The female boarding-school has contained twenty inmates, among whom there has been, during a considerable part of the year, a gratifying interest in divine things. Two were admitted to the mission church, on profession of their faith, on the last Sabbath in December, and another at our last communion season. In regard to one or two others, we cannot but hope that a saving change has been experienced. One of the older girls, who for more than a year has been a consistent member of the church, has been removed by death, leaving behind her the gratifying assurance that she had been called to a better home. The number of girls attending the day schools has been forty. They are all present at the daily services on the mission premises, and also at the chapel on the Lord's day.

Mrs. Graves, though in feeble health, has been able still to continue her boarding-school for girls at Malcolm Peth, in regard to which, however, no definite report has been received. Some of the scholars are stated to have been under deep convictions, and some have asked for baptism. The expenses of this school, Mr. Hume states, have been met by the liberality of English visitors to the Hills.

It is stated above, that three of the pupils in the female boarding-school have been received, during the year, to the fellowship of the church, and that hope is entertained in regard to one or two others that they are Christians. But while the brethren rejoice in this, they have been called to the painful duty of exercising discipline. Three members of the church during the year have been suspended. Two of these, however, giving satisfactory evidence of penitence, were restored at the next communion season. One member has been excommunicated for intemperance.

"Our Sabbath congregations at the chapel," Mr. Hume remarks, "have averaged from two hundred to two hundred and fifty, and at the mission premises from twenty to forty. An encouraging degree of attention has been manifested by the hearers, but we have not been permitted to witness those manifest results which we have desired."

Several missionary tours, of considerable extent, have been performed during the year by the members of this mission. Of one of these tours a somewhat extended account was published in the *Missionary Herald* for May. Such tours are to be regarded as one and but one of many important means to be employed by missionaries in the prosecution of their work. The laborer in the foreign field cannot be always away from his own station; but tours rightly timed must be useful to the missionary often with reference to health, and always by increasing his knowledge of the condition of the people, and deepening

his impressions of the greatness and importance of the work to be accomplished, and his sense of dependence upon the influences of the Holy Spirit. And they can hardly fail to be greatly useful to the people, at least in preparing the way for the ultimate reception of the truth. While missionaries upon such tours preach the gospel, converse extensively with the people, and distribute tracts and portions of God's word, certainly some good seed is sown; and though we can perhaps hardly expect great immediate results in the way of conversions from such transient efforts, we may feel that light is spreading and that a preparatory work is being done; we may hope that *some* minds will be led to reflection, that *some* hearts will be touched, and that *something* will be done to prepare the people for that day when the Spirit shall be poured upon them from on high. For the outpouring of the Spirit let the churches pray.

The press is still regarded by the mission as a most important instrument placed in their hands for good, and it is pleasant to learn from Mr. Allen, that they "are doing less printing in English, and more in the native languages, than at any time for some years past." The returns, however, concerning the press are less full than is desirable. In relation to the distribution of their publications, an extract may be given from Mr. Hume's report:

We have continued the practice of disposing of tracts, scriptures, &c., to the natives, chiefly by sale at small prices, rather than gratuitously. In this course we find increasing encouragement, and we are fully persuaded of the wisdom of continuing it. It is gradually becoming the prevailing practice in this part of India. The Bombay tract and book society has put a fixed price on all its vernacular tracts, and this course is, I believe, generally approved by the various missions.

Another extract from the same letter of Mr. Hume may appropriately close the notice of this mission. It has reference to the progress of Christian ideas.

With us, the number of converts is comparatively small. Owing to deaths, removals, and the small number of conversions, our little church has now for years been about the same size. We mourn over this, and pray that many may be added of such as shall be saved. And amidst all our discouragements we see reasons for encouragement. Truth is gradually making an impression upon the public mind, and gradually changing the views prevalent in the community. Hindooism is losing its hold upon the people, and the Hindooism of the rising generation will be a very different system from that of their fathers. Christian ideas, and Christian doctrines are quietly gaining an influence over the minds of many. There is a christianizing, so to speak, of the ideas and even of the language of the people. The reverence once felt for the brahmins is fast passing away, and it would not be strange if they should yet be as much hated and despised, as they were once revered and feared. Of this, even now, there are many indications.

AHMEDNUGGUR MISSION.

[See Map, page 135.]

AHMEDNUGGUR.—Henry Ballantine, Ebenezer Burgess, Samuel B. Fairbank, Royal G. Wilder, *Missionaries*; Mrs. Elizabeth D. Ballantine, Mrs. Abigail M. Burgess, Mrs. Abby W. Fairbank, Mrs. Eliza J. Wilder; and Miss Cynthia Farrar.—Seven native helpers.

SEROOR.—Allen Hazen, *Missionary*; Mrs. Martha R. Hazen.—Three native helpers.

BHINGAR.—Sendol B. Munger, *Missionary*.—Two native helpers.

OUT-STATIONS.—Wudaley, Wudagum, and Newase.

In this country.—Ozro French, *Missionary*; Mrs. Jane H. French.

(3 stations and 3 out-stations; 7 missionaries, 7 female assistant missionaries, and 12 native helpers;—total, 26.)

Mr. French, after suffering much for many months from the failure of his eyes, (mentioned in the last Report,) and from other difficulties, felt constrained to request permission to make a visit to this country, as affording the only prospect of permanent relief. He landed, with his family, at New York, on the 19th of July. On their way home, and since their arrival, they have been sorely afflicted.

In consequence of Mr. French's failure of health and absence, Mr. Hazen has had charge of the station at Seroor. At the meeting of the mission, September, 1848, Mr. Fairbank was relieved from the care of the schools and all responsible labor in Ahmednuggur. It was voted that he should reside for the present at Bhingar; and the operations at Wudaley and Newase, and in the valley of the Godavery river, were put under his care. Mr. Wilder has charge of the schools.

The members of the mission have suffered more than usual from ill health. Mrs. Fairbank's residence at Mahabulishwar, (mentioned in the last Report,) seems to have effected no very permanent benefit. Mrs. Wilder suffered from ill health the greater part of a year. Mrs. Burgess was brought very low in August, 1848. Her life was despaired of; but quite unexpectedly she passed the crisis of her disease in safety, and in a few weeks was restored to her usual strength. "Her recovery," says the report of the mission, "seemed almost a miracle, and we cannot but feel that her life was given in answer to prayer." Mr. Ballantine and Mr. Burgess have also suffered from illness. Still no death has occurred in the mission, and its friends will all join in the prayer, with which the report of the Ahmednuggur station closes; "May these spared lives be ever devoted to the service of Him who has redeemed us that we might be to the praise of his glory."

SCHOOLS—PREACHING.

The Seroor station reports four common schools, embracing about 150 scholars. "The number now in the girls' school is

twenty. The attendance has been good throughout the year, with the exception of a few weeks. The girls have been generally quite correct in their deportment and give pleasing evidence of improvement."

The Ahmednuggur station reports four schools for boys as in operation in the city, and five in the villages.

These nine schools have in attendance 502 boys. Of these, 303 were present at the last examination, and furnished gratifying evidence of their proficiency in study. In addition to these nine schools, a Mahar school was commenced in October at Shingvay, a village about twelve miles from here on the road to Wudaley, by Shivaram, a member of the church. The scholars, about twenty in number, are making good progress.

In regard to the town schools, Mr. Wilder says:—

To the religious studies prosecuted in these schools I have given much personal attention, and have usually met two of the schools every Sabbath morning, alternately, for a catechetical exercise and religious instruction. On these occasions many strangers have often been present, and, in listening to the exercises of the children, they must have gained some knowledge of the truth for themselves. With the teachers of these schools I have sustained a weekly exercise on Saturday, spending an hour or two in hearing lessons previously assigned, giving suggestions in regard to teaching and governing their schools, and introducing general and religious subjects as seemed most profitable.

The *Christian school* for boys was under the charge of Mr. Wilder most of the year, and to this school Mrs. Wilder has devoted much time and attention. Eight have left the school during the year to enter the seminary, and several new pupils have been received. The number at the close of the year was 25;—all, with one or two exceptions, children of Christian parents.

The *seminary for boys* continued under the care of Mr. Burgess, assisted by Mr. Wilder, until October, when, on account of Mr. Burgess's ill health, it was placed temporarily under Mr. Wilder's charge. At the commencement of the year 1848, there were 49 boys in the seminary, and at the close of the year 55. In October, some changes were made in the plan of instruction, designed to diminish the study of English, and increase attention to vernacular studies. Ramkrishna, who has long been the principal native teacher in the seminary, has been taken from it to commence a new out-station at Newase. His place in the seminary has been supplied by Rama Bhor, a young man who had been a member of the seminary for several years, and was received into the church in 1846. A confident hope is expressed that he will do well in the school, while Ramkrishna will be allowed to engage in other more important labors. Much religious instruction has been given in the seminary.

The *girls' boarding school* is still under the superintendence of Mrs. Ballantine. Most of the pupils are children of Christian parents. At the close of the year there were 33. In November one of the girls and two other young females who were long members of this school, were received to the church.

Miss Farrar, notwithstanding numerous obstacles and much to discourage, continues her labors in the department of *Common schools for girls*, with her accustomed perseverance, and a good degree of success. Three schools have been under her care during the year, numbering, at the close of the year, 66 pupils, most of them high caste girls. The whole attendance during the year would present a much larger number than that actually present at the close of the year; and the same is true of all the schools. The report says:—

It gives us great pleasure to state that, having determined to make an effort here to collect funds in aid of our schools, in consequence of the low state of the funds of the Board, the English residents, at this place and other places near us, generously came forward and manifested their sense of the importance of our schools by contributing for their support the sum of 1,425 rupees. The principal labor of obtaining the subscriptions, and collecting and transmitting the funds to us, was performed by the Rev. C. Laing, English chaplain at this station, who, with many other friends, manifested very great interest in our efforts to promote education among the natives. Besides the sum above mentioned, 229 rupees were given by the ladies of this station in monthly subscriptions for the support of the girls' boarding school; a sum rather under the average given to the school for several years past, but more than was given the previous year. It may not be out of place to add here, that in addition to the sums above mentioned, we received during the year past 936½ rupees from Christian friends in this country for the general operations of the mission.

The Committee join the missionaries in grateful acknowledgments for the generous aid thus afforded.

During the year, "The Shepherd of Salisbury Plain" has been translated into Mahratta by Mr. Wilder, and sent to the press. A small book of English tunes, set to Mahratta hymns, has been prepared by Mr. Fairbank, and lithographed. And Messrs. Ballantine and Burgess, in connection with other members of the Bombay Bible Society, have made considerable progress in revising and preparing for the press portions of the New Testament Scriptures.

The missionaries thus speak of the preaching at Ahmednuggur:—

The regular exercises in the chapel on the Sabbath have been continued without interruption. Each of the brethren at the station has shared in this labor as opportunity offered, though, as pastor of the church, the principal labor has devolved on Mr. Ballantine. The exercise on Wednesday afternoon has been conducted principally by Ramkrishna and Harripunt, and when they were engaged in touring, by Mr. Wilder. Besides these stated exercises of preaching in the chapel, much more labor than usual has been expended

in preaching in different parts of the city to such companies of people as could be collected together.

In this street preaching, Mr. Burgess, Mr. Ballantine, and Mr. Wilder have all engaged. They have often had audiences of from 50 to 100 persons around them, who usually listened respectfully, or engaged in controversy without abuse. From their experience in this kind of labor, however, they all think "it would be more agreeable and safe, and give more promise of usefulness, to have stands in different parts of the city, where they could have regular appointments, and feel themselves on their own premises."

At Seroor, two services upon the Sabbath have been regularly sustained, one at the chapel in the village, and the other on the mission premises. At the morning service, in the chapel, the average attendance has been about 70; about half the number being scholars upon the mission premises. At the other exercise, there are usually about 50 present, but seldom any strangers. Owing to Mr. French's ill health, and to Mr. Hazen's imperfect acquaintance with the language, less has been done in the way of street preaching, than in some former years. Mr. Hazen remarks, however, in one of his letters; "The constant use of the language in preaching has been very beneficial to me. Most of my studying has been directed to this, and preaching in Mahratta is nearly as pleasant to me as it ever was in English. I find I can now speak to *heathen* so as to be *understood*. It is in declaring Christ and him crucified, that I desire my labors to be more and more abundant."

At Bhingar, Mr. Munger conducts a service on the Sabbath when at home, which, however, is attended by very few except those connected with his own family. He seems to meet with more encouragement in his labors as a preacher on his tours, than at the place of his residence.

Much time has been given by the members of this mission, during the past year, to missionary tours. All the brethren have been thus abroad, more or less, and some repeatedly, availing themselves, wherever they went, of opportunities to preach to the people, or converse with them upon the great truths of the gospel. On some of these tours the missionaries have been accompanied by their wives, who have found many opportunities, which men could not find, to point their benighted sisters to the Lamb of God. Mr. Ballantine made a tour in November and December, in company with his family, to Aurungabad, Wudaley, and other places. Though his principal object, at this time, was to afford his family the benefit of a change, many favorable opportunities were found for preaching the gospel, and much missionary labor was performed. "In many places, in the Nizam's dominions, large companies of women

assembled to hear Mrs. Ballantine's instructions, and in many instances appeared deeply interested." "In many of these villages a white lady had never been seen before, and to the females, especially, the truths of the gospel of Christ were entirely new." At Wudaley, the women of the higher classes received Mrs. Ballantine to their houses, when she went to see them, treated her with great respect, and listened to her with attention. Mr. Fairbank made five tours during the cold season, occupying in all seventy-seven days. Mr. Munger reports in April four tours performed since November, upon which he had been absent in all, 122 days, had traveled 912 miles, and visited 509 towns. "In prosecuting these tours," he says, "it was my practice to seek an opportunity for the word of the Lord in every town, village, or hamlet in my course; and I am happy to say, that I seldom failed to find those who were willing to listen for an hour or so to my message." He sometimes met with opposition, particularly from the brahmins, but he says:—

I have had another kind of experience in these labors. In many places the word has been heard gladly. When I have opened the gospels and read in the hearing of the people the words of Him who spake as never man spake, I have seen persons indicate their reverence for God's book by putting off their shoes. Crowds of the working people have come to my tent and remained till a late hour of the night, listening attentively to the word of life. While there is much, very much, in these labors to prove the measure of our faith and love and self-denial, there is very much also to cheer us in this work, and to call forth thanksgiving and praise for the privilege of being the messengers of God to these dying men.

Mr. Munger then proceeds to state some facts, (which will be found at length in the *Missionary Herald* for August,) which are well calculated to encourage not only missionaries, but all the supporters of missions, while engaged in labors from which they see no immediate result. In regard to touring, the report from Ahmednuggur says; "Although a laborious, it is still a delightful work; and there is an increasing conviction with us, that it yields in importance to no other department of labor."

The native assistants of the mission have also been much employed in this kind of labor, passing in different directions around the country, making known the way of life. The report states, "We have reason to believe that their influence is felt by large classes of the people in the region around. They distribute very many tracts, and may in fact be regarded as our *colporteurs*." At some out-stations, the mission has had much discouragement. At Wudaley, the people of different classes have made unusual opposition to the native assistants, Harripunt and Khundoba, who were stationed there. Not only have children been kept from attending school, but every effort was made to prevent Harripunt from obtaining any assistance

in his family, and in other ways violent opposition has been exhibited. Owing to this opposition, together with the state of Harripunt's health, which has not been good, he has not resided at Wudaley since October last. At Newase, where it was designed that Ramkrishna should commence a new out-station, all efforts to rent or purchase a house, or to procure ground on which to build, have been as yet unsuccessful. At Wadagaum, the native assistant, Dajiba, has resided, for the most part, unmolested. "He seems to have the respect of many of the villagers; a few attend upon his daily instructions, and he has ordinarily about thirty to hear him on the Sabbath."

THE CHURCHES.

Ten persons, three males and seven females, were received into the church at Ahmedauggur during the year. One of these was a brahmin; the others originally of the Mahar caste. Two female members of the church have died, "leaving pleasing evidence that they were prepared to die." One has been suspended, and one excommunicated. The church numbered 95 at the commencement of the year 1848, and 102 at its close; and twenty-nine children of native members were baptized during the year.

To the church at Seroor, four persons, two males and two females, were added during the year 1848. It now contains 17 members. The report says; "The members of the church have generally been consistent in their conduct, and have appeared to be growing in knowledge, and we trust in grace. A good degree of interest has been manifested by several others, and a few have requested baptism, whom it has been thought advisable to defer for a time. In no former year have there been so many baptisms, as in the year under review, and there has never been so much religious interest at the station, as during a few months past."

MADRAS MISSION.

ROYAPOORUM.—John W. Dulles, *Missionary*; Mrs. Harriet L. Dulles.—Four native helpers.

CHINGADREPETTAH.—Miron Winslow, *Missionary*; Mrs. Mary B. Winslow.—Three native helpers.

BLACK TOWN.—John Scudder, M. D., Henry M. Scudder, *Missionaries*; Phineas R. Hunt, *Printer*; Mrs. Harriet M. Scudder, Mrs. Fanny L. Scudder, Mrs. Abigail N. Hunt.

In this country.—F. D. W. Ward, *Missionary*; Mrs. Jane S. Ward.

(3 stations; 5 missionaries—one a physician, 1 printer, 6 female assistant missionaries, and 7 native helpers;—total, 19.)

On the 10th of October last, Rev. John W. Dulles, of Philadelphia, Mrs. H. L. Dulles, a daughter of Mr. Winslow of this

mission, and Mrs. Winslow, who had been for more than two years in this country, for her health, sailed from Boston in the ship *Bowditch*, Capt. Pike, for Madras. They were in company with Dr. Shelton, destined to Madura, and several brethren going to reinforce the mission in Ceylon. They reached Madras, February 20th, after a voyage of nineteen weeks. During the last four or five weeks, they were favored with most delightful evidence of the presence and power of the Holy Spirit. The captain and one or two of the crew indulged the hope that they had become new creatures in Christ Jesus.

Dr. Scudder, having been relieved from the necessity of remaining longer at Madura, by the arrival of Dr. Shelton there, returned to this, his own field of labor, in April. Mr. H. M. Scudder was at the Pulney Hills, with his wife and sick child, during some months in the year, and the child, which was dangerously ill, recovered. Mr. and Mrs. Hunt have been afflicted by the death of their eldest child and only daughter, and Mrs. Hunt was obliged to visit Bangalore.

Less has been done by the printing establishment connected with this mission, during the past year, than in many preceding years. This has been owing to various causes;—partly to the fact that there has been less call for printing by the Bible and Tract Societies at Madras, partly to the want of funds in the hands of the mission for printing tracts, and partly to the absence of Mr. Scudder, who was to correct the press in one department. The number of pages printed during the year 1848, was 11,693,252, of which 3,250,874 pages were in English. In 1847, the printing amounted to 17,000,000 pages. In economy there has been improvement, the work done having cost something less than the same amount of work in former years. Considerable quantities of type were stolen during the year, but it is hoped that further depredations will be prevented.

At the foundry, two or three furnaces were kept constantly heated from the first of July to the close of the year. A fount of small pica Tamil type has been produced, which is much approved at Madras, and at Madura, and in Ceylon. In consequence of the impossibility of procuring native laborers capable of cutting such punches as are needed for a still smaller type, the Committee have authorized Mr. Homan Hallock, of New York city, to make them.

It was stated in the last Report, that there was some prospect of uniting the labors of the Jaffna and the Madras Bible Societies in revising the Tamil Scriptures, so that the same edition might be published by the two societies unitedly, in a style suited both to the continent and the island. For this purpose a committee seems to have been appointed by each of the two societies, and Mr. Percival and Mr. Spaulding from Jaffna met

the committee of the Madras society (of which Mr. Winslow was one) at Madras, in September, 1848. The same committee met again in February, and were to meet during the present month, and again in the early part of the next year; after which the printing of the revised version was to be commenced at Madras. In this connection a brief extract from a letter from Mr. Winslow, dated March 13th, will be appropriate.

The "anniversaries" of Madras have lately been held, and have proved unusually interesting. That of the Bible Society was the most encouraging ever held in Madras. The largest hall at which meetings of this kind are ever convened here, was filled to overflowing, and great numbers went away for want of room; while many others stood through the whole of the exercises. One reason of the very large concourse was the presence of the venerable Bishop of Calcutta, but larger assemblies than usual have been present at all the meetings, and the character of the meetings generally has been higher than hitherto.

Under date of Jan. 13th, Mr. Winslow says:

Since my last we have held the annual examination of the schools connected with this station, which has been very satisfactory. There was a private and particular inspection of the three divisions of the schools—the boys in the vernacular schools, the girls and the lads in the English school. A day was spent on each. The result was encouraging, as showing real progress in them all. A great part of the first and second classes in the vernacular schools showed as familiar an acquaintance with the sacred Scriptures, as you would find in almost any Sabbath school in America, taking young persons of the same age.

The number in the vernacular schools is 388, of whom 123 are girls. The English school embraces 92, of whom about 70 attend daily. Mr. Winslow earnestly desires that a teacher for this school may be sent from the United States.

No report has been received concerning the schools at the Royapoorum station, owing probably to Mr. Scudder's absence. The girls' boarding-school has been in great measure broken up for a considerable portion of the year, from the same cause. Mr. Winslow says, December 13th,

More attention is now turned, in Madras, to the instruction of *Hindoo females* than ever before, and it has become comparatively easy to induce Hindoo girls of caste to attend the day schools. I have not increased the number for want of means, but there are about one hundred and ten girls belonging to the schools here, and one hundred at Royapoorum, of whom a majority are daily present at the mission house, and also attend church on the Lord's day. These, in the present state of Hindoo society, must leave the schools as soon as they become marriageable, and thus seem lost to us; but with the capacity for reading, a knowledge of the main truths of Christianity in their minds, and the word of God, or parts of it, in their hands, they may be expected to become, and will become, very different wives and mothers from the utterly dark-minded and bigotedly superstitious, uneducated females around them.

In the same letter, speaking of the English school, he says:

I spend an hour in the morning, daily, in the school, in reading the Scriptures and in prayer, together with hearing a daily text recited and other Christian lessons, and I am sure it is as profitably spent as any hour in the day. The seed sown, if it should not at once spring up, will not be lost, but will remain and vegetate in the minds of these youths, who are to become, some of them, influential members of society.

In a letter dated Feb. 9th, Mr. Hunt remarks :

A desire for education among the better classes of Hindoos is almost unbounded.—A great advance has been made in the cause, insomuch that the Hindoos do not wait for missionaries or governments, but establish and sustain schools, and presses, and depositories of their own. Even female education is now receiving attention. A bare statement of facts on these points would be very interesting, had I time and the means of preparing it.

For the support of the schools connected with the mission, for the year, there was collected at Madras 2,282 rupees. Mr. Winslow supposes much more than this might very readily be obtained there, were there a good head-teacher from America for the English school, which is, to most, the principal object of interest.

Mr. Scudder devotes himself almost entirely to preaching, and of course during his absence at the Pulneys, there was less preaching at Madras than there would have been had he been at the station. The opposition which he encountered at one of his week-day preaching places, mentioned in the last Report, does not seem to have been quelled at once. It was met also at the other preaching station, and when a check was given by the police, to one form of outrage, the opposers resorted to the beating of drums and kettles. As no way was found for putting an end to such annoyance, the services at that place were suspended. What is the present state of things in relation to the regular week-day preaching, the Committee have not the means of stating. In November, Mr. Winslow wrote :

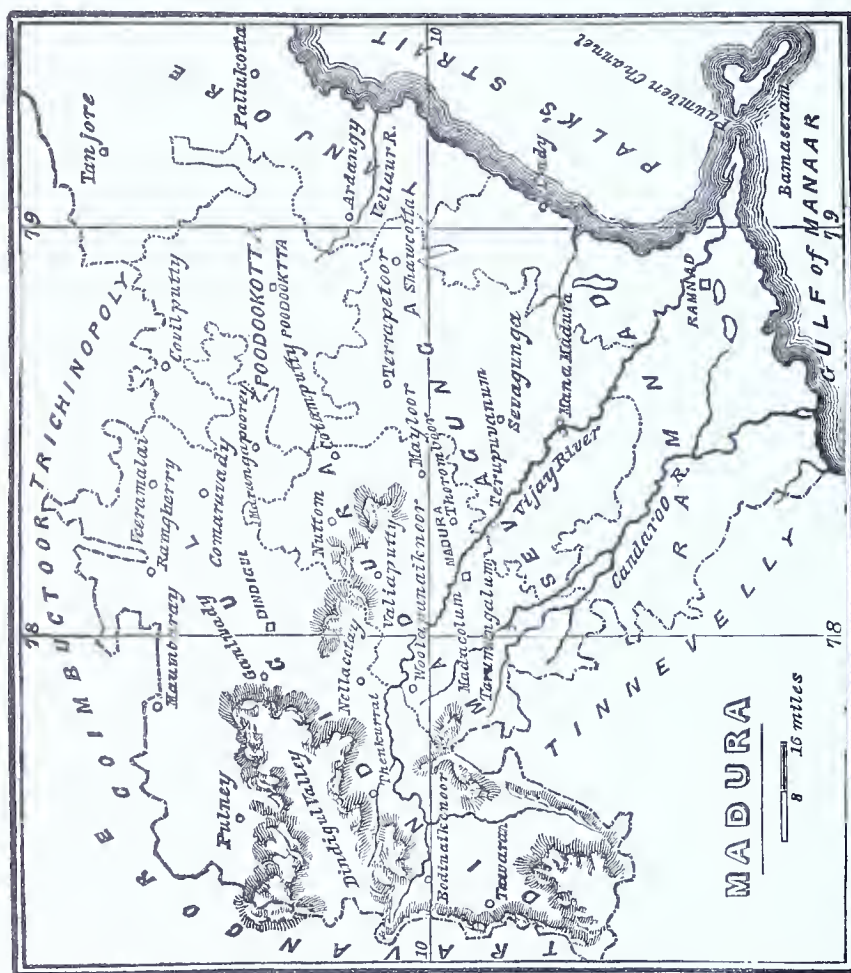
The congregations and schools at this station, and in the main also at the other, are in a very encouraging state, and the church members walking orderly. We hear almost every month of some conversions in different parts of India, but of nothing like a revival of religion in its power. A great preparatory work is going forward, and that encourages me more than the few scattering instances of turning unto the Lord. The latter are important as they afford an evidence of the divine approbation of the means used, rather than as a landmark of the real progress of the truth. Indeed, this real progress is not to be estimated by such outward signs ; as, to a great extent, the missionary work here is an undermining process. The foundations of heathenism are weakened by the advance of education, and the introduction of customs opposed to caste, &c. ; while there is the outward observance of all its forms, and the building appears to stand as strong as ever.

Under date of Jan. 13, he says :

Last evening, at a church meeting preparatory to our communion, three females were received into the church. On the morrow, I expect to baptize

them, and admit them to the Lord's table. There were three other candidates; but it seemed best to defer their case, as their seriousness had been of only three or four months' standing. Seven were received into the church last year, including Harriet Scudder, making ten additions since the beginning of 1848. One has been restored, who was previously suspended; none have been excommunicated. Though our native church is not what we could wish, yet, all things considered, we think it will compare favorably with some in Christian lands.

The mission asks for at least four additional laborers to be sent as soon as may be.



MADURA MISSION.

MADURA WEST.—Clarendon F. Muzzy, *Missionary*; Mrs. Mary Ann Muzzy.—Two native helpers.

MADURA EAST.—Henry Cherry, John E. Chandler, *Missionaries*; Charles S. Shelton, *Physician*; Mrs. Henrietta E. Cherry, Mrs. Charlotte H. Chandler, Mrs. Henrietta M. Shelton.—Four native helpers.

DINDIGUL WEST.—George W. M'Millan, *Missionary*; Mrs. Rebecca N. M'Millan.—One native helper.

DINDIGUL EAST.—John Rendall, *Missionary*; Mrs. Jane B. Rendall.—Two native helpers.

PERIACCOOLUM.—George Ford, *Missionary*; Mrs. Ann Jennett Ford.—Three native helpers.

SIVAGUNGA.—Edward Webb, *Missionary*; Mrs. Nancy A. Webb.—Two native helpers.

TIRUMPOOVANUM. Horace S. Taylor, *Missionary*; Mrs. Martha E. Taylor.—Two native helpers.

TIRUMUNGALUM.—James Herrick, *Missionary*; Mrs. Elizabeth C. Herrick.—Two native helpers.

PASUMALIE, (the Seminary.)—William Tracy, *Missionary*; Mrs. Emily F. Tracy.—Four native helpers.

OUT-STATIONS.—*Maloor* and *Marracolum*, under the care of Mr. Muzzy.

Station not known.—Charles Little, *Missionary*.

In this country.—Mrs. Mary H. Lawrence.

(10 stations and 2 out-stations; 11 missionaries, 1 physician, 12 female assistant missionaries, and 22 native helpers;—total, 46)

The report from this mission for 1848, though written in January, was received so late that it has become difficult to embody its facts advantageously in the Annual Report now presented.

Mrs. Little, who was mentioned in the last Report as having joined this mission, with her husband, in April, 1848, was called very soon to close her labors. Having for a few months manifested her interest in the missionary work, and endeared herself to her associates, giving promise of much usefulness, on the 4th of July, 1848, at Pasumalie, she “fell asleep.”

Dr. and Mrs. Shelton sailed from Boston in October last, in company with missionaries for Madras and Ceylon, and reached Madura on the 23d of March. Dr. Scudder, of the Madras mission, who had been temporarily at Madura, until a physician for this mission could be sent, left very soon after Dr. Shelton’s arrival, on his return to his own field.

Owing to the distance of the station at Poothacootta, and the consequent difficulty of superintending native helpers, and the limited amount which could be appropriated to that station, the mission voted in August, 1848, to relinquish it. They say, “We sincerely regret the necessity for relinquishing this field. We do not do it for the want of encouragement. Appearances are as full of promise here, as in any other part of our field. There are now seven village congregations numbering forty families and one hundred and fifty souls, connected with the station. There is a school in each village, containing in all more than three hundred scholars; the number of church members is twenty-five, and of catechists and readers seven.”

Mr. Cherry has been transferred from Periacoolum to Madura, and Mr. Ford, who has charge of the station at Periacoolum, finds it necessary, owing to the prevalence of the jungle fever there, to reside at least a part of the year at Dindigul.

Two churches have been added to the nine reported last year. The new churches are at Madura West, and in a village called Marmacolum, which may be considered as a branch of the former, the place being but twelve miles distant, and connected with that station. The whole number of members in the eleven churches in regular standing is two hundred and forty-two, there having been an increase of thirty-five members during the year. Forty-one remain under discipline.

The following table will give a minute view of the statistics of the several churches. It should be remarked, however, that the twenty church members at Periacoolum have not yet been formed into a distinct church.

	Seminary.	Madura Fort.	Out-Station.	Madura East.	Pindigul East.	Pindigul West.	Tirumangalam.	Periacoolum.	Tiruporannun.	Poothacoota.	Sivagunga.	Total.
Children baptized,		6		4	1	1	4				3	19
Adults baptized,		6		1	3	1	3				1	15
Excommunications,											3	3
Dismissal on good standing,	1			5	6	3					10	25
Restorations to church privileges,				3		4	1					8
Added by profession,	7	2	5	3	3	1	4		8		2	35
Added by certificate,	1	5	3		2		2					13
Candidates for admission,		6		4	9	7	1				4	31
Suspended members,	8			12		3	5				13	41
Members absent,	7										4	11
Members present in good standing,	18	7	8	11	13	15	23	20	24	25	30	194
Whole number of members,	34	7	8	23	13	18	23	20	24	25	47	242
Whole number reported in 1847,	27			28	14	18	19		16	25	60	207

The mission, in its report above mentioned, declares its growing conviction of the importance of *preaching* as an instrument for diffusing a knowledge of the gospel in India. Their labors in this department are thus described.

The congregations which assembled at station churches, are composed of the free-school children, teachers, and monitors, the boarding-school boys, the girls' school and other persons more or less closely connected with the mission, and the mission family, together with an average of from ten to fifteen strangers, who attend the whole or part of the service, as their curiosity or interest may be excited. Besides these congregations, which meet twice on the Sabbath at the nine station-churches, there is regular preaching in nine other places in or near the town on the same day; and in ten other places during the week, making in all thirty-seven services, in which about two thousand nine hundred and sixty persons receive regular instruction, of whom about two hundred are in no way connected with the mission. The latter congregations are assembled in school-houses or in small bungalows erected for the purpose, and are composed for the most part of adults, the parents of

school children it may be, and others, who, however, are by no means regular in their attendance.

In fifty-eight villages regular religious services are held on the Sabbath, and in the absence of the missionary some instruction is given by the catechist, reader, or school teacher. In *these* the whole number of individuals assembled for religious worship at one time on the Lord's day, is about two thousand. Thus it appears, that nearly five thousand persons are assembled in regular religious meetings from week to week. Probably about one-third of these are adults, and the remainder, with few exceptions, members of the schools.

Besides the instruction communicated in regular services at the station, as noticed above, religious exercises are held every morning, and at some stations in the evening also. The monthly concert is observed. At all the stations once or twice in the week, and at others daily, the gospel is preached, and salvation personally offered to the heathen in the town and neighboring villages.

When at home, nearly all this preaching is done by ourselves, and that, with two or three exceptions only, in the native language, without the aid of an interpreter. When touring in the villages, we preach as frequently, and probably more so, than when at our stations.

The station catechists, besides assisting the missionary when present, and conducting the above services in his absence, are employed daily in the distribution of tracts, and in conversing with the people on things relating to the salvation of the soul.

That the preaching of the word is *the* instrumentality, by which God will convert, not only India, but the whole heathen world, is a truth which we all deeply feel.

Mr. Herrick, in alluding to this subject in his private report, says: "I am fully convinced that in order to benefit many of this people, to the extent that we ought by the blessing of God to benefit them, we must *go to them* and patiently and kindly tell them of a Savior's love. The fact that so few attend services on the Sabbath at the station, affords evidence that they will not come to us. We must go to them again and again." In another place, he refers to the practice of going daily, when at home, into the village of Tirumungalum, or into a neighboring village, for the purpose of preaching. "In one village," he says, "in which I have a school, I have had, for five or six months, one service every Sabbath, conducted either by myself or a catechist. The average attendance here is ten or fifteen adults, and about thirty-five children. In three other villages, a regular weekly exercise is held.

Mr. Muzzy thinks, that notwithstanding the extent of his field,* and the small amount of assistance which he has had from catechists, there are very gratifying evidences of an advancement in Christian knowledge among the people generally. He says, "Although no striking events, showing a great and sudden advance, have been witnessed, yet is there an influence that has been silently affecting the people." The effects of this influence, he intimates, are seen in the increasing knowledge, which the people are found to possess of divine truth, and of the object of our labors, as well as in the gradual decrease of prejudice.

Mr. Chandler remarks respecting the station in Madura East; "During the year a great amount of truth has been communicated, both by the preaching of the word, and by the distribution of books and tracts. I think the encouragement to proceed is great. The result I am willing to leave with God."

* The Madura Fort station embraces an area of more than 1,400 square miles, and contains about 150,000 souls.

The following table gives a condensed statistical view of the facts in this department of labor.

	Pasumatic.	Madura Fort.	Madura East.	Dindigul East.	Dindigul West.	Tirumangulam.	Tirupooivanam.	Periacolam.	Siagunga.	Total.
Religious services during the week, . . .	3	8	5	2	3	7	2	2	5	37
Whole number of attendants,	150	618	341	66	340	635	300	66	510	3,025
Number of different attendants,	50	393	210	40	170	390	150	40	240	1,683
Miles traveled for preaching by missionaries, . . .		1100	38	600	750	860	1000	640	650	5,938
Copies of the Old Testament distributed, . . .			3	1		2	4	2	6	18
“ “ New Testament distributed, . . .			3	28	6	20	30	9	2	98
Smaller portions of the Scriptures, “ . . .	345	401	1141	1150	300	1159	1000	31	1217	6,744
Tracts distributed,	3216	9522	5140	3852	5000	5580	1000	1338	3648	41,296

VILLAGE CONGREGATIONS.

The Committee cannot do better than quote what is said by the mission, under this head, in their report just received.

The term “Christian villages” was first employed by the Tinnevely missionaries, to designate those little companies scattered about in various places, who, from conviction of the truth of the Christian religion, had professed to renounce heathenism.

When, by the providence and grace of God, a like movement commenced in the villages in our vicinity, the term was adopted by us, and applied in a similar way; but as mistakes in respect to the real character of the work appear to have arisen in the minds of many from the use of this term, it has been dropped, and the phrase “Village Congregations” adopted in its place. Whatever unintentional mistakes we may have ever made in the representation of this part of our work, or whatever mistakes our friends at home may have made in the apprehension of it, we are all most deeply and solemnly convinced that this is the work of God. Notwithstanding the strenuous efforts which have been made to infuse a more spiritual tone throughout these little village societies, by adopting more stringent rules, and by removing as far as possible every excitement to their natural cupidity and selfishness, they have grown astonishingly in our hands. We have now in our care sixty-nine different congregations, and six hundred and ninety-nine families, in which there are two thousand six hundred and six individuals. Of this number, seventeen congregations, containing eleven hundred and twenty-four individuals, have been added during the year. In all these villages we have fifty-nine schools, containing eight hundred and ninety-six children. In fifty-eight of the villages, religious services are regularly held on the Sabbath, with an average attendance of about twenty-eight individuals in each, making in all sixteen hundred and twenty-four persons. These results are exceedingly encouraging to our faith. It is also not a little pleasant to us to report, that these congregations are evidently on a more firm and stable foundation than in former years. Only two hundred and ten individuals have, during the past year, forsaken us, or given us reason, by their improper conduct, to forsake them. By averaging the time, which each congregation embraced in the present report has been established, we find that it amounts to exactly three years.

STATISTICS OF THE VILLAGE CONGREGATIONS.

	<i>Madura Fort.</i>	<i>Madura East.</i>	<i>Dindigul East.</i>	<i>Dindigul West.</i>	<i>Tirumangalam.</i>	<i>Periacoolum.</i>	<i>Tirupooivanam.</i>	<i>Sivagunga.</i>	<i>Poothacotta.</i>	<i>Total.</i>
Congregations,	10		1	7	3	6	19	13	10	69
Families,	56		4	174	27	120	166	92	60	699
Individuals,	258		17	675	114	431	602	304	205	2606
Villages added during the year,	2			4			5	4	2	17
Individuals in these,	66			450			400	151	57	1124
Villages dropped during the year,	5	2			1	1	5		2	16
Individuals in these,	34	15			13	20	19		38	210
Average time established, . (years)	3		4	2	2	7	1	3	2	3
Catechists or readers,	5		2	7	3	6	6	3	7	39
Schools,	10		1	5	3	3	19	10	8	59
Children in schools,	126		20	75	44	50	179	164	238	896
Of these, belonging to congregation,	36		2	75	20	44	93	45	34	274
Religious services in vill. on Sabbath,	10		1	7	3	6	17	4	10	58
Average attendance on these,	38		18	25	25	33	24	28	36	28
Church members in the villages,	11		2	13	4	20		37	41	128

EDUCATION.

The following table embodies the statistics of the schools of different ranks, in the systematic methods of education. The schools in the village congregations appear not to be included in this table.

	<i>Pasumalie.</i>	<i>Madura Fort.</i>	<i>Madura East.</i>	<i>Dindigul East.</i>	<i>Dindigul West.</i>	<i>Tirumangalam.</i>	<i>Tirupooivanam.</i>	<i>Sivagunga.</i>	<i>Total.</i>
SEMINARY STUDENTS,	26								26
MALE AND FEMALE BOARDING SCHOOLS.									
Pupils,			28		21	25	9	22	105
Average length of time in the school,			*3		*2	*1	†10	*2	
Removals to the Seminary,					3	2	2	2	9
ENGLISH SCHOOL.									
Pupils,		116							
Average attendance,		67							
GIRLS' DAY SCHOOLS.									
Pupils,				23		24		25	72
TAMIL FREE SCHOOLS.									
Number of Schools,		9	3	5		7	1	5	30
" Boys,		333	125	110		190	45	205	1008
" Girls,		31	6	20			1	34	92
Total,									1100
PREPARANDI.									
Students,		3	3	5	4	4	4	2	25
Church Members,			2	4	3	2	2		13
Candidates,				1	1	2		1	5

* Years.

† Months.

MANEPI.—Samuel F. Green, M. D., *Physician*; Eastman Strong Minor, Thomas S. Burnell, *Printers*; Mrs. Lucy B. Minor, Mrs. Martha Burnell.—Six native helpers.

PANDITERIPO.—John C. Smith, Joseph T. Noyes, *Missionaries*; Mrs. Eunice T. Smith, Mrs. Elizabeth A. Noyes.—Three native helpers.

CHAVAGACHERRY.—William W. Scudder, *Missionary*.—Three native helpers.

VARANY.—One native helper.

ODOOPITTY.—Three native helpers.

OUT-STATIONS.—*Caradive, Valany, Poongedive, Kaits, and Moolai*, connected with Batticotta, and *Atchoovaly*, connected with Oodoopitty.

In this country.—Daniel Poor, Edward Cope, *Missionaries*; Mrs. Ann K. Poor, Mrs. Emily K. Cope, Mrs. Sarah M. Meigs, Mrs. Anna C. Whittelsey.

(8 stations and 6 out-stations; 12 missionaries, 1 physician, 2 male and 15 female assistant missionaries, 2 native preachers, and 27 native helpers;—total, 59.)

Rev. Joseph T. Noyes, of Bradford, Mass., and Mrs. Noyes, of Amherst, Mass., Rev. Cyrus T. Mills, of Lenox, N. Y., and Mrs. Mills, of Ware Village, Mass., and Mr. Thomas S. Burnell, printer, and Mrs. Burnell, both of Worcester, Mass., sailed from Boston to join this mission in October last. They arrived at Jaffna on the 6th of March.

Mrs. Scudder, wife of Mr. Scudder, was called suddenly and unexpectedly to close her labors and enter upon her reward, on the 11th of March last. She died of cholera, on board a vessel as she was returning from Madura to Jaffna. She had been but about two years connected with the mission, but rejoiced that for this short period she had been permitted to labor upon missionary ground, and died confidently trusting in her Savior, leaving her husband, and the mission, and many friends at home to mourn her early death.

Mr. Cope has been obliged, by the failure of his own and his wife's health, to return home, and they arrived at New York on the 30th of April. They have suffered from the debilitating influence of the climate, and have evinced great patience and perseverance. Mr. Hoisington, whose health has long been feeble, has been obliged to discontinue his labors in the seminary. Mr. and Mrs. Poor, whose intended visit to this country was mentioned in the last Report, arrived at New York, near the close of last September. Mr. Meigs has removed to Tillipally to take charge of the pastoral duties at that station and at Oodoopitty, which is left without a resident missionary by Mr. Cope's return home. Mr. Mills has been appointed instructor in the seminary at Batticotta, in place of Mr. Hoisington, but the mission affords him every possible facility to go on with the study of the language.

EDUCATION—PRINTING.

The following is a tabular view of the schools at the close of 1848.

STATIONS.	Seminaries.	Pupils in Seminary.	English Schools for Males.	Pupils.	Boarding Schools for Females.	Pupils.	Free Schools.	Male Pupils.	Female Pupils.	Total No. of Pupils in Free Schools.	Pupils members of the Church.	Total No. of Pupils in all the Schools.
Tillipally, . . .			1	60			21	416	469	885		
Batticotta, . . .	1	110	6	267			12	316	113	429	15	
Oodooville, . . .			2	53	1	98	10	211	114	325	23	
Manepy, . . .			2	71			9	202	152	354		
Panditeripo, . . .			2	92			9	262	90	352		
Chavagacherry, . . .			1	24			8	279	106	385		
Varany, . . .							5	143	25	168		
Oodoopitty, . . .			2	51			14	434	153	587		
Totals,	1	110	16	618	1	98	88	2263	1222	3485	38	4311
Totals last year, . . .	1	121	15	582	1	90	89	2609	1238	3847	26	4640

No great change seems to have occurred in the condition of the schools generally. Much the same course has been pursued as heretofore, with strong confidence, on the part of the missionaries, in its promise of ultimate results. The seminary at Batticotta continued under the care of Mr. Hoisington and Mr. Hastings until about the first of April, when, as has been already mentioned, Mr. Hoisington was obliged to break away entirely from his labors in the institution, and Mr. Mills was appointed instructor. In connection with this seminary, since its foundation, the mission has from time to time taken a step in advance, in relation to what is required of the pupils. Another step has been taken within the past year. The amount demanded for board has been raised from sixty-two cents a month to one dollar and eight cents, which is about the cost. This was done just before the commencement of a new year in the seminary, and the reception of a new class. The result was felt by the missionaries to be peculiarly gratifying and encouraging. Mr. Hoisington says :

We gave notice of this change in connection with the appointment of the day for examination of the candidates, some weeks before the time arrived ; stating that, with the exception of a few charity students, all must pay at this rate, and for at least one term in advance for board. We expected to get a class out of all the schools, and were not prepared for a rush, as on former occasions. But when the day arrived, we found our premises crowded with candidates and their interceding friends. There were not less than forty who were fitted, ready to pay according to our terms ; and many others were as well fitted as those formerly received. The selection was difficult and painful to our feelings. This is to us an index of the advanced state of public sentiment regarding a sound and healthful education. Among the fathers and friends of the candidates were found some of the most influential men of the land. One fact came distinctly to view, that it is because the people feel that their sons are safe with us as to their moral habits, that they are so ready to make sacrifices to secure their admission into the seminary.

The number to be received as a new class was twenty-eight, as they had resolved to limit the whole number in the seminary to one hundred. Nine of these were charity students, supported by the mission. A further extract, of some length, from the same communication of Mr. Hoisington, should here be given, as exhibiting still farther his views of both the encouragement and the necessity for the prosecution of their educational system.

There has been a great change in the views and feelings of these heathen fathers towards the missionaries and their religion. This was well illustrated by a remark made by Mr. Hastings's moonshee, who was for several years a teacher of some of the earlier brethren. After observing the earnestness with which these heathen parents were pleading for the admission of their sons into a Christian boarding-school, ready to meet our terms, he said, "I seem as one born blind, and now just made to see. Every thing is so changed! These men, when young, would refuse even a plantain from the missionary; and if they came to his house, they would purify themselves by bathing before going to their own houses. I used to do so. When I taught the missionaries, I always stopped at the tank on my way home and bathed; else my friends would not have received me. But now, how changed!" We think that in this we can recognize the Lord's hand, fixing the seal of his approbation on our humble labors.

It should be farther borne in mind, that there are several European Roman Catholic priests in the province, men of some talent and education, who are establishing schools, and attempting one of a higher order; and who are using their influence to counteract or check the controlling power of our institutions. And some of the leaders in heathenism are at work in the same way, and have already established a prominent school in the town of Jaffna, where some of our more clever students are employed as teachers. To induce some of our former pupils, now in Government service, to act as their committee, they have been obliged to admit the Bible into the school as a class-book. Understanding these facts, no one can be at a loss as to the bearing of our seminary at the present time on the best interests of our cause, as well as on the general prosperity of the land. Should we now recede, in any important sense, we should thereby leave the field to the enemy, and give him an advantage which, in my view, would lead to very sad consequences. But, on the other hand, if permitted to prosecute our work steadily for a few years longer, we may confidently hope to see secured a more permanent influence over the educational movements of others, and to witness still higher efforts on the part of the people to help themselves in this respect. And especially may we hope that those who profess to be nominal Christians, will unite to get up schools for themselves; such schools as would take the place eventually of some that are now entirely under the direction of the mission; and thus operate as auxiliaries to Christianity. This has already been talked of among themselves.

The expenses of the seminary for 1848, were considerably less than for 1847, and the estimated expenses for 1849 are still less; and Mr. Hoisington thinks the cost of the institution to the mission will continue gradually to diminish.

A descriptive catalogue of the seminary, and also of the girls' boarding-school at Oodooville, will be found in the *Missionary Herald* for July, 1849.

The printing for 1848 is as follows :—

Whole number of pages,	. . . . .	7,932,200
Pages of Scripture,		680,000
Pages of Tracts,		2,659,000
Whole number of pages from the beginning,		145,954,498

CHURCHES—PREACHING—CONGREGATIONS.

There is a church at each of the eight stations. The united statistics of the eight for the year are given thus. Admitted on profession, 18 ; suspended, 6 ; excommunicated, 6 ; deaths, 2 ; baptisms, (adults) 10 ; children, 40 ; marriages, 8. Whole present number of members, 347. This number is twenty-two greater than was reported last year, when, owing to some omissions, the reported number was too small.

There have been no extensive indications of the special presence of the Holy Spirit at any of the stations, though in some cases tokens of good have appeared, and to a very good extent the members of the churches seem to have given much satisfaction to the missionaries by their deportment. Some of the native helpers seem to be *helpers* truly. Of one, a missionary remarks : “ His acquaintance with the people, his sound judgment and discretion, render him particularly valuable to me.” Of another he says : “ He is a man whom I love as a brother. I have rarely seen his equal among the natives in an earnest love for souls and a willingness to spend and be spent for their salvation.” Another says of other helpers : “ During my preaching excursions, I derived great assistance from our valuable native assistants. After I had preached a short sermon, one or both of them would address the audience with much propriety and effect.”

A “ Native Evangelical Society ” was re-organized in July, 1848, and one of the out-stations, Velany, has been given over to the hands of that society. Mr. Howland says,

They have selected James Gregoire, late a teacher in the Batticotta seminary, to be their catechist ; and he went last week to his field of labor. The society have also taken under their control the school which we had there, and have appointed a Christian teacher, educated at our seminary, who has lately married one of the girls at Oodooville. I see in this movement more cause for encouragement, than in any other single event which has taken place since my residence in the country. The interest, and even enthusiasm, which have been manifested, have been truly gratifying. Some said that there never had been such meetings attended by natives before ; and that they all felt that the movement was “ supernatural.” They have increased their contributions beyond what we should have expected. Some give to the amount of one-twelfth of their whole income, and others more. They hope soon to establish a girls’ school, and to extend their operations, as they shall be able.

Mr. Fletcher, writing from Tillipally, Nov. 7th, says,

In a village near this station, a Christian church is in the process of erection. It is to be neatly built of stone, plastered inside and out, with a small cupola and belfry. The expense is estimated at thirty pounds sterling; one half of which is contributed by the villagers, and the other half is derived from a fund created by natives and foreigners for building village churches. This is the first Christian church in this province, and I presume in the whole island, which has been built, even in part, by the voluntary donations of the natives; and we look with some interest to see what will come of it. The principal part of the fund, contributed by the villagers, has been given by Moses Welch and Thomas Snell, two of the helpers at this station, who are natives of the village where the church is located. They are much interested in the success of the enterprise.

The average congregations at the different stations on the Sabbath, are thus reported :

Tillipally, . . .	190	Panditeripo, . . .	353
Batticotta, . . .	750	Chavagacherry, . . .	155
Oodooville, . . .	518	Varany, . . .	70
Manepy, . . .	400	Oodoopitty, . . .	475

More than usual attention appears to have been given of late by the mission to pastoral labor and to preaching in the villages and from house to house. As it is found by experience that more will come together in the evening than at any other time, evening meetings have been frequently held in the various villages around the stations, and often, very respectable audiences of adult heathen have assembled to hear the gospel. At Panditeripo a monthly evening meeting of a somewhat special character has been instituted at the suggestion of some of the members of the native church, which the missionaries hope to continue. At the first meeting in March, about two hundred were present. At the April meeting Mr. Noyes says, "Three hundred natives, nearly all adult men and mostly heathen, were assembled and listened attentively to the gospel as preached by brothers Meigs and Spaulding."

Thus do the missionaries have many things to encourage them in their work; but they by no means conceal the fact that there is also much to discourage. They have still much painful experience of the exceedingly deceitful character of the natives. Of the strength of heathenism too, and the great difficulty of reaching the heart and conscience of one trained in the midst of its polluting and stupefying influences, the letters of the last year, as well as those of previous years, give many intimations. A single sentence upon this subject may be quoted from Mr. Howland's journal. "Was never so impressed as this morning with the tendency of heathenism to pervert and overturn every power of the soul. It was in an interview with three old men whom I met at one place. I tried upon one tack and then upon another, and could not but be reminded of a remark of Mr. Spaulding which I heard in America, viz., that 'the mind of

one educated in heathenism is like a dish filled with old crooked nails with melted lead run in between.' I pulled upon one nail and upon another, and found not one could be stirred so as to make place for a particle of truth."

On the whole the brethren seem to have met with about the usual proportion of light and shade, of trial and encouragement.

SIAM.

BANGKOK.—Asa Hemenway, *Missionary*; Mrs. Lucia H. Hemenway.

(1 station; 1 missionary and 1 female assistant missionary.)

It was stated in the last Report, that the Prudential Committee were not able to decide as to the duty of the Board in respect to the continuance of this mission. The special committee to whom the Report was referred at the annual meeting, gave it as their opinion, that it would best subserve the interests of the cause of missions to relinquish the mission in Siam, and strengthen missionary stations in other fields, or institute new ones. It is due to Mr. Hemenway to say, that his feelings have been strongly in favor of a continuance of the mission. The question has not been an easy one for the Committee. But all things being considered, they came at length, unanimously, to the conclusion, that the indications of Providence authorized, and seemed even to require them, to leave this field to the other societies which had entered or were about entering it. The Committee believe that the good which has been done in Siam, through the favor of God on their mission, will by no means be lost; and that, in the circumstances, the funds heretofore appropriated to Siam, may be more profitably expended in some other field. After a correspondence with the Secretary of the General Assembly's Board, and also with the Secretary of the American Missionary Association, the houses at Bangkok, belonging to the Board, and the printing establishment, were sold to the latter institution; but at a large discount on the cost, and on the actual value. The library and school apparatus were reserved for the use of the mission in China, so far as they would be needed in those missions. Mr. Hemenway's lease of the house occupied by him, was also reserved. Mr. Hemenway had not decided, at the latest date, which was in April, what course to choose of several that had been proposed to him. He had been sick previous to that time, but was recovering from the illness. The earnest and exemplary devotedness of this brother to the work of publishing the gospel in Siam, has been a strong motive with the Committee to make longer trial of the field; but that motive, with many others, has been overruled by the particular

consideration that he probably may still have the opportunity to continue there in relations agreeable to his feelings, and by the general considerations already mentioned. Mr. Hemenway's report of his labors during the year 1848, though doubtless on the way, has not yet reached the Committee. The letters which have come to hand show, that he has labored faithfully as far as health has permitted, and that he has performed several tours. He mentions with gratitude the co-operation and personal kindness of his fellow laborers in the field connected with the General Assembly's Board.

Mr. Caswell, who, with Dr. Bradley, had accepted an appointment as a missionary of the American Missionary Association, was called from his earthly labors, after a short illness, on the 26th of September, 1848. His family has since returned to this country.

BORNEO MISSION.

KARANGAN.—William H. Steele, *Missionary*.

In this country.—William Youngblood, *Missionary*, Mrs. Josephina M. Youngblood.

(1 station; 2 missionaries, and 1 female assistant missionary;—total, 3.)

The Prudential Committee stated, in their last Report, that it was not the opinion of the Committee, nor of their brethren in the Reformed Dutch Board of Missions, nor of the members of the Borneo Mission, that the effort among the Dyaks has been continued long enough to determine what can be effected there, with the ordinary blessing of Heaven. Nothing has yet been suffered in the prosecution of this mission, to be compared with what was experienced by the Moravians in Greenland, by the missionaries of the London Missionary Society in the South Sea Islands, by those of the Church Missionary Society at Sierra Leone, and in New Zealand, and by the missions sent by this Board to the Zulus of South Africa; and yet all these missions have been successful, and some of them triumphant. These missions were all to a people no less barbarian than the Dyaks. The embarrassing policy adopted towards us, by the Dutch government, has indeed been annoying; but it has been growing less and less so, and will not probably be enduring. The influence of the Mohammedan Malays has been a more serious obstacle, but it is by no means insurmountable. Something like it has been encountered in all, or nearly all, the missions above referred to. It must be surmounted by somebody, before the Dyaks will be blessed with the gospel of salvation. No fault is to be found with the climate. The peculiar diffi-

culty is in the scattered, shiftless, poverty-stricken state of society. But even this, as experience has elsewhere shown, the grace of God in the gospel is able to overcome.

It was stated in the last Report, that Mr. Youngblood had received from the Committee a conditional permission to return home. In fact his own health, and especially that of Mrs. Youngblood, made it impossible for them to continue their missionary work; and they reluctantly took passage for this country and arrived in Boston the past summer. Mr. Youngblood is still unable to use his voice in preaching with safety; and it will probably be long before his devoted partner recovers her health, if she ever does. It was the opinion of a pious and intelligent physician, who treated her case in Boston, that she would have been justified in leaving the field eight or nine years ago.

Mr. Steele was induced to make arrangements for visiting this country, only by receiving an explicit and decided opinion from the Prudential Committee, that he ought so to do. The state of his health, as mentioned in the last Report, viewed in connection with his solitary situation, required it; and then it seemed to the Committee to be the only remaining step, by which they might hope to obtain the missionaries from the Reformed Dutch Church in sufficient number to authorize the hope of continuing the mission. Mr. Steele has been heard from at Singapore, where he was May 25th, making arrangements for embarking in a ship then on the point of sailing for the United States. He may be expected within a month or two from the present time. As he would not arrive in season to attend the present annual meeting of the Board, he asks that the duty of persevering in the mission may be distinctly recognized. He adds:—

In reply to inquiries, both in Borneo and here, I have expressed the hope, that I shall be again on the Island in February, 1851. Every step that I have taken, every word that I have uttered, looks to that end. My gratitude overflows to the Committee, that they have chosen the course they have done, and my faith is strong that good, eternal good is to result from it. That splendid Island is to be the scene of continuous Christian effort till it be the Lord's. English and German churches have delegates there, and shall our American church have none? The present suspension, though deeply to be lamented, will not, it may be hoped, do permanent injury; as the impression is left deep and strong, that my absence is only for *a visit*, the propriety of which the people approve, while entreating me to come and live with them again. It is matter of gratitude, and also a fact big with promise, that the Committee and the Board have thus long resisted influences adverse to continuing the mission here, while other regions have been so much more flattering. My soul is glad of it. The grand object of my errand home, is to secure suitable instruments for publishing the gospel in Borneo, in obedience to our Savior's command; and, in any event, if it be the Lord's will, I cherish the hope of returning myself, with more strength and force to turn to account the experience of the past.

Mr. Steele has succeeded in placing the buildings at Pontianak and Karangan under such care, that they and all they contain incur little risk of injury, against the early day when he hopes to see the mission renewed. And he expresses the strong belief, apparently with good reason, that the Dutch government no longer continues to regard the mission with jealousy.

CANTON MISSION.

CANTON.—Elijah C. Bridgman, D. D., Dyer Ball, M. D., James G. Bridgman, *Missionaries*; Samuel W. Bonney, and William A. May, *Licensed Preachers*; S. Wells Williams, *Printer*; Mrs. Bridgman, Mrs. Isabella Ball, Mrs. Sarah W. Williams.

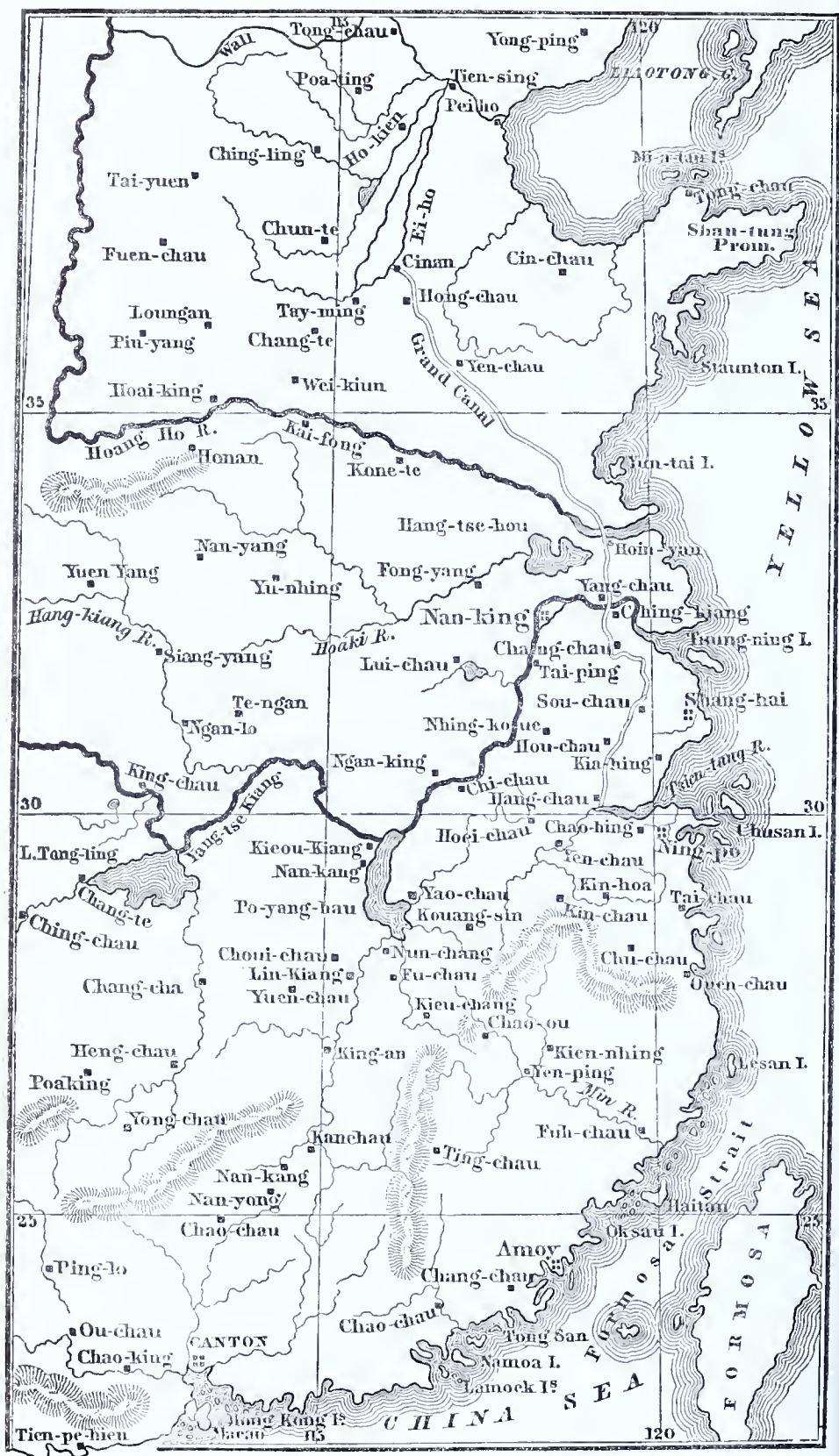
(1 station; 3 missionaries—one a physician, 3 male and 3 female assistant missionaries;—total, 9.)

Mr. and Mrs. Williams, whose embarkation was mentioned in the last Report, arrived at Canton on the 15th of September, 1848. In other respects, the missionary force at this station has been the same as during the previous year. Their labors, also, have been much the same; Dr. Bridgman being still engaged in translation at Shang-hai, and the others laboring as formerly, but with more access to the people at Canton.

The work of translating the Scriptures advances slowly. The Committee composed of delegates from all the Protestant missions in China, was appointed, and met at Shanghai for the purpose of revising the former versions; but those versions are found so imperfect, that the work proves to be, in fact, a new translation. At the latest dates, April, 1849, it had advanced to the end of the book of Acts, and the committee were engaged in revising their own version of the Gospels. The question concerning the proper rendering of the Greek word *Theos*, *God*, was not yet settled, and that word, wherever it occurs, has been left, for the present, untranslated. On other points, the Committee are harmonious, and appear to be doing their work with a thoroughness and accuracy, far surpassing all previous attempts.

PREACHING.

Dr. Ball has sustained a regular service in the Canton dialect on the Sabbath at eleven o'clock in the morning, forty or fifty persons having generally been present, "very quiet and attentive." The service in the Hok-kien and Teâ-Chew dialects has been attended by a smaller number, from ten to twenty, some of whom are frequent, if not constant, hearers of the word. Of late, the older members of the school have been present at this meeting. In July, 1848, another service was



commenced, the hour assigned to it being half past nine in the morning.

Mr. Bonney, during the greater part of the year, held public religious services in his room, once or twice every Sabbath, the number of his hearers having varied from ten to one hundred. Those who have been present, have generally behaved with decorum, and listened attentively to his instructions. In the autumn, his residence having been unroofed by a typhoon, he spent some six weeks in Honam temple, occupying rooms which were leased to him by one of the one hundred and forty priests attached to the establishment; but the other priests objected at length to his residence, and he left the place in November, to relieve his landlord from embarrassment. In the temple, he could not preach the gospel formally; yet he found opportunities to converse with his landlord and others, and as he hopes, not wholly in vain; meanwhile he frequently preached in other places.

EDUCATION.

Mrs. Bridgman has had two girls under her instruction at Shang-hai, of whose improvement she speaks favorably. At Canton, Dr. Ball speaks thus of those under his instruction:—

The boys have pursued the same general course of instruction, which has been heretofore reported. Their time is about equally divided between the study of Christian books in Chinese, and their own classics, in connection with an outline of general geography and the geography of their own country. Besides attending divine service, they have either Scripture lessons, or lessons in some catechism, every Sabbath. The printers and others in our employment have also a Bible lesson, which they recite to a member of the family. The interest which many of the boys, and some of the printers, take in their Scripture lessons, has been very marked and pleasing. Indeed, it has been no uncommon thing for some months past, on the Sabbath, to observe little groups of two, three or more, reading and explaining the Bible. And during the week, some of the men are seen, not unfrequently, with their books open by their side, while at their work. They listen, as do some of the boys, with equal interest to explanations given at morning and evening prayers, and in the more public exhibitions of divine truth. I have not before noticed such a deep and lively interest manifested by this people in the truths of the Bible. God grant the convicting and converting influences of his Holy Spirit, that it may result in the salvation of souls!

It is the opinion of the Prudential Committee, that education, regarded as part of the system of missionary operations, should be made the subject of particular correspondence with the missionaries in China, with the aid of all the light afforded by past experience, before any considerable expenditures are authorized in this department. There can be no doubt, however, that theological schools for educating a native ministry at some stage of the mission, and that preparatory schools, and especially schools for the education of the children of native Christians, are of vital importance.

MEDICAL PRACTICE.

In describing the medical department of his work, Dr. Ball says: "For three years past, I have found my medical practice of great service, with the blessing of God, in making my way among this people." In his efforts to obtain a residence among the Chinese, he generally introduced himself as a physician, and was received with favor. Of his medical labors in the place where he now resides, he reports as follows:—

When I came to this neighborhood, I found that my previous visits to this place had not been in vain. The boat-people, and many on land, who had received books and medicine, gave me a ready welcome. Multitudes were daily seen calling for relief. Persons of all ranks came with all kinds of diseases, the blind, the lame, the leprous, &c., many of them looking in vain for aid from human means. I gave most of my time to these cases for a few weeks. But in my medical practice among the people, I have endeavored, as a general rule, to devote only that time to attending the sick, which I had given to relaxation from other duties and cares.

BOOKS AND TRACTS.

The printing office has been under the care of Mr. J. G. Bridgman, whose time has been divided between its supervision and his Chinese and theological studies. There have been printed, in Chinese, from May 1, 1847, to July 1, 1848, of tracts, 189,580 copies, containing 2,302,000 pages; and of portions of Scripture, 18,900 copies, containing 1,081,140 pages.

PROGRESS—ENCOURAGEMENT.

In the concluding remarks of their annual report, the missionaries say:—

In reviewing the past year, and comparing our present situation and prospects with those of the previous year, we see undoubted ground for encouragement. The gospel has more free course. We can live among the heathen unmolested, talk and preach of Jesus and his word as much as we please. We are not subject to so much insult, as foreigners, as we were a year since. The more our acquaintance extends, the more freedom have we to perform the work of a missionary. We find that the Chinese are not so far degraded and stupefied by idolatry, that they cannot understand and feel the importance of revealed truths. There are five places, outside the foreign factories, where the gospel is publicly proclaimed in Chinese every Sabbath. The whole number of persons who hear it, is between four and five hundred.

This estimate, however, includes the hearers of all the Protestant missionaries in Canton.

At the latest dates, changes seemed to be impending, which must have an important bearing on the labors of the mission. The time fixed by treaty for opening the gates of Canton to foreigners, had arrived; the Chinese government had refused to fulfill its promises in that respect; the British authorities at Canton had prepared to force an entrance into the city, when

orders arrived from England to suspend operations, and await the action of the government at home. While there was a prospect of a speedy resort to force, the excitement against foreigners was somewhat increased, and there may be violent outbreaks of hostility before the question is settled; but of the final result, no doubt can be entertained. The treaty will be enforced; the city will be thrown open to foreigners; the people of Canton will become reconciled to what they find unavoidable; and Christian missionaries will have free access to the whole population.

AMOY MISSION.

AMOY.—Elihu Doty, *Missionary*; Mrs. Elenor S. Doty.—One native helper.

In this country.—John Van Nest Talmage, *Missionary*.

(1 station; 2 missionaries, 1 female assistant missionary, and 1 native helper;—total, 4.)

This most promising mission has been deeply afflicted and seriously weakened, by the death of Mr. Pohlman. On the 19th of December, 1848, he left Amoy, to accompany his sister to Hongkong, expecting to return in about three weeks. Having accomplished the object of this voyage, he took passage for Amoy, January 2d, 1849, in the schooner Omega. About two o'clock on the morning of the 5th, they were near Breaker's Point, about the middle of their voyage. The coast was low, the night was dark, and nothing could be seen but the mountains in the distance. The captain, observing the surf, gave orders to put the vessel about, so as to stand out to sea; but before the order could be executed, she struck. An attempt to get her off failed, and the breakers rolled clean over her. All hands took to the rigging, where they remained till morning. One of the crew, who could swim, attempted to take a rope to the shore, but was unable to carry it. On reaching the land, he was seized and stripped by the Chinese, thousands of whom had assembled on the beach. About noon, it was supposed to be low water. Their only remaining boat was lowered, but injured in lowering. The captain, Mr. Pohlman, and twelve or fourteen others, including all who could not swim, got into the boat. While the boat was parting from the schooner, and others were attempting to get on board, she capsized and sunk. Mr. Pohlman and the first mate disappeared almost immediately, and several others were drowned. Those who reached the shore, were seized and stripped of every thing, even to the last shred of raiment. In doing this, the captain was thrown down, with his head under water, and drowned. The survivors, twenty-five in number, fled naked into the country; and obtaining from

the inhabitants, principally from the mandarins at the villages on the way, such assistance as was necessary to sustain life, arrived on the 18th at Canton.

Such were the particulars of the first instance in which a missionary of this Board has perished by the dangers of the sea. In the hundreds of voyages that have been made, many of them extending into distant and dangerous oceans, all had hitherto been mercifully preserved. There had been one instance of shipwreck and loss of goods, but no loss of life. The present calamity ought to make us feel more sensibly our debt of gratitude for such preserving care.

The loss of Mr. Pohlman could not but be deeply felt. In a letter communicating the intelligence of his death, Mr. Talmage writes:—

Our hearts bleed. God has seen fit to send upon us stroke after stroke. Oh when will he stay his hand! But we will not murmur. It is God who hath done this. His ways are inscrutable. We gaze upon them in mute astonishment. "I was dumb, I opened not my mouth because thou didst it." We do not mourn on account of the brother who has left us. He was a faithful follower and servant of Jesus Christ. While he was permitted to labor, he was devoted, zealous and successful. His path was the path of the just. He was a burning, and a shining and increasing light unto the end of his pilgrimage. We cannot then mourn on his account. He has gone to a rich reward. On the next Sunday after receiving the definite intelligence of his death, Mr. Doty preached to the foreign community of this place his funeral sermon. The text was taken from Ecclesiastes—"Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom in the grave whither thou goest." Perhaps there is no passage in the sacred volume more descriptive of our brother's character. He always acted as though this was the motto of his life. He felt that in laboring for these heathen, he was engaged in a work of the highest moment. He therefore bent to it every energy of his mind and body.

In the providence of God, it was seen fit that the strength of this mission should be still farther reduced. The health of Miss Pohlman, which had been feeble, was seriously affected by her brother's death; and on her return to Amoy, March 19th, it was found necessary to hasten her departure for her native land, and for Mr. Talmage to accompany her. They left Amoy March 25th, and arrived at New York on the 23d of August. During the absence of Mr. Talmage, Mr. and Mrs. Doty, with one native helper, constitute the entire missionary force at Amoy.

The mission gratefully acknowledges its obligations to Dr. Winchester, British consular physician at Amoy, for very valuable professional attendance during the year, for which no remuneration was received.

THE CHAPEL—RELIGIOUS MEETINGS—SCHOOLS.

The chapel, of which mention was made in the Reports for 1847 and 1848, has been completed, and was dedicated on the

Sabbath, February 11, 1849. Mr. Young, of the London Missionary Society, preached the sermon, which was also a funeral sermon, for Mr. Polhman. The house was crowded with hearers, and many went away, and many more would have been present, had there been room for them. On the next Sabbath, the house was well filled in the morning, and more than filled in the afternoon. Of the building itself, Mr. Pohlman wrote as follows:

The site of the church is in the "Yellow-house Ward," facing New Street, about midway between the foreign hong and the English Consular establishment, and midway between the missionaries' residences and the Consulate. It is on one of the great thoroughfares, yet sufficiently removed from the noise and bustle of the business part of the city; and, excluding the business streets and wharfs, it is very central and accessible for all the families of the metropolis. The extreme height of the church is about fifty feet above the level of the street. It is fifty-five feet long and thirty-three wide in the inside; and has a portico of ten feet, which, in contrast with the old, dilapidated houses of the Chinese, presents a fine appearance. The front is stucco-work, of pure white. The pillars, cornice, front entablature, and general style, are after the Etruscan style of architecture. To the natives this is the most imposing view of the church, and strikes them all with wonder. There is an oval slab in front, of fine figured marble, from a quarry near Canton. The inscription is as follows: "A temple for the worship of the true God, the great Sovereign Ruler." This is in large Chinese characters. In the lower line is "A. D., 1848." At the sides there are two columns of smaller Chinese characters, meaning, "The one thousand eight hundred and forty-eighth year of Jesus's advent, and Taou-kwang the twenty-eighth year." The letters are all well cut and gilded; so that the whole is distinctly legible. There is a back door, intended to be the women's entrance, for whom there are seats appropriated on both sides of the pulpit. All the other ranges of seats are for the men, who are entirely separated from the women by a screen. This arrangement is the only one that can meet the views of the Chinese on the subject of female exclusion.

Mr. Pohlman regarded all the work as well done, reflecting the highest credit on the workmen. He contemplated the edifice with great satisfaction.

As this is the first Christian church in Amoy, it attracts all eyes, and is the occasion of much remark on the subject of our religion, our means, our object, and all questions connected with the missionary work. The success of this enterprise must be viewed in the light of a great triumph; inasmuch as it is the first church in China proper with a steeple. At none of the five ports has the attempt been made to meet the deep-rooted prejudices of the people against steeples and all high towering edifices. Even at Amoy it was considered doubtful whether such a thing could be done. We are happy now in seeing the building up, and the work done in every respect according to the specified plan, without let or hindrance from the rulers or the ruled. The steeple is about seventeen feet high. It is more after the plan of a belfrey; and now needs only a good bell, and a church clock, to be complete. The whole cost of the building, including the expense of the inclosure and sexton's house, will be about three thousand dollars.

In respect to public religious services, there seems to have been but little change till the opening of the new house of

worship. Since that time the attendance has increased, as appears from the following statement of Mr. Doty:—

Our expectations have not been disappointed. The services now held in this edifice are preaching on the Sabbath, morning and afternoon, Bible class meetings on Tuesdays and Thursdays, and monthly concerts every alternate first Monday afternoon of each month. Mr. Young, of the London Missionary Society, very kindly aids me by preaching once every alternate Sabbath. I have estimated (for it is not easy to count) our ordinary Sabbath morning congregation at from one hundred and fifty to two hundred; while the afternoon assembly is usually about twice as large. The attendance of females has all along been very pleasant and encouraging. A few are invariably present on Sabbath mornings; while in the afternoon, if the weather is good, there are generally thirty or forty assembled. The attention given to the word preached is generally good; and sometimes it is of that fixed character which so encourages the preacher with the hope that the hearers are feeling that they are not listening to an idle tale. Our Bible class exercises are also well sustained; and they are often encouragingly pleasant. The attendance of listeners is usually large.

Mr. Doty regards the monthly concert under the joint direction of the missions of the London Missionary Society and the American Board, as one of the most interesting meetings. He says, indeed, that it is often thronged by Chinese. The number of pupils in the day school is forty, the attendance being very regular. Religious instruction is imparted daily, either by Mr. Doty, or by "the evangelist."

THE CHURCH—WANTS AND PROSPECTS.

It does not appear that any have been added to the church, during the period now under review; but a few have applied for admission. Of the aged Hong-si and her two sons, mentioned in the last Report, Mr. Doty writes:

They have applied for baptism. Previous to the departure of Mr. Talmage, we had several examinations of them as to their views, experience, &c. It was our aim to be very close; and although there is still much ignorance, showing that they are but children in the school of Christ, they nevertheless appear to be very truly in that school, and give very pleasant evidence, perhaps all that we can reasonably expect, of a genuine work of grace in their hearts. We saw no good reason to forbid water that they should not be baptized. If nothing unfavorable occurs, I shall feel it a privilege and duty to welcome them soon to the fellowship of the church. They have now been for about a year and a half under our constant observation and instruction. They have passed through very severe trials arising from sickness, in circumstances well fitted to shake the weak faith of but partially instructed and enlightened minds, just loosened from heathen superstitions, as also from the taunts and opposition of neighbors and friends; and yet they have stood firm. Their example and influence have been decidedly in accordance with their professed interest in Christ and his religion. I have some hope, moreover, that the truth is finding its way to the minds of the wives of the two sons. They have asked, indeed, to be admitted, together with their mother-in-law and husbands, to the privileges of the church; but I shall be under the necessity of deferring their case for more satisfactory evidence of a genuine work in their hearts.

Nor does it appear that any of the supposed converts from heathenism have dishonored their profession. One, who had been baptized by Mr. Stronach, of the London Missionary Society, was removed by death in December last. His, so far as is known, was the first death of a Chinese Christian at Amoy, and his the first funeral free from idolatrous rites.

The urgent necessity of reinforcing this mission, is too obvious to need remark. Mr. Doty, being left alone, has been obliged to discontinue some exercises that ought to be continued, and is enabled to sustain others only by the kind assistance of the missionary of another Society. Mr. Talmage will return as soon as practicable, and one additional missionary has been appointed ; but experience has shown, that three are not enough for such an extensive and open field.

In no respect, except the loss of laborers, are the prospects of this mission less encouraging than formerly ; while every year adds something to the means of success.

THE TONES IN THE LANGUAGE.

In the opinion of the missionaries here, their future success in preaching will depend very much on their success in acquiring the *tones* and aspirates of the Chinese language, to which they are giving earnest attention. The written language may be understood without a knowledge of the tones ; but in speaking, a correct use of them is indispensable. Without it, the speaker will be intelligible only to those who, being well acquainted with him, or with other unlearned foreigners like him, understand his ignorance, and can mentally correct his blunders as he proceeds.

It is difficult to make this subject plain to the English reader. In our own language, the verb *lead*, and the noun *lead*, are written alike, but each has a different pronounciation and meaning from the other. Here, however, the vowel sounds in the two words are different. But in the Chinese spoken language, many words, having the same consonant and vowel sounds, and represented by the same written character, yet differing in signification, are distinguished by some peculiarity in the mode of pronounciation. These different spoken words, however, are usually spoken of as the same word, under different tones. Perhaps the word *there*, affords the best illustration in our language. In the phrase, "and there died of the people, seventy thousand men," it is a mere expletive, without any distinct meaning. In the phrase, "and David built there an altar," it is an adverb of place. If it should be uttered in the first of these examples as in the last, it would change the meaning from a mere statement of the number that died, into an assertion that so many died in some specified place. On strict examination,

probably, something of the same principle might be detected in most languages ; but in no others is it known to be so important, as in the Chinese. In the dialect spoken at Fuh-Chau, in many cases, the same written word may represent either of ten spoken words, differing from each other in tone, aspiration, and meaning. Nor is it yet found, that the ten or less different tones of the same written word have any natural or logical relation to each other. For example, the same Chinese character, the consonant and vowel sounds of which are represented by the same roman letters, *pang*, represents ten distinct words in the spoken language, differing in tone and aspiration, and signifying, 1, to help ; 2, a bee ; 3, to bind ; 4, to spin ; 5, to let go ; 6, corpulent ; 7, a room ; 8, a sail ; 9, a club ; 10, a seam. And yet these ten spoken words are readily distinguished by the Chinese ear ; and whoever utters the written word *pang*, must of necessity utter it in some one of these ten ways, so as to express some one of these ideas, to the exclusion of the rest.

The missionaries at Amoy feel no doubt of their ability to acquire the spoken language, with all its tones and aspirates ; and if they do, a fair experiment may be made of preaching the gospel to the Chinese in their own language.

FUH-CHAU MISSION.

FUH-CHAU.—Stephen Johnson, Lyman B. Peet, Seneca Cummings, Caleb C. Baldwin, William L. Richards, *Missionaries* ; Mrs. Rebecca C. Peet, Mrs. Abigail M. Cummings, Mrs. Harriet F. Baldwin.

(1 station ; 5 missionaries, and 3 female assistant missionaries ;—total, 8.)

The reinforcement of this mission, consisting of Mr. Cummings, Mr. Baldwin, and their wives, and Mr. Richards, arrived on the 7th of May, 1848. They were immediately received into the families of the older missionaries, and soon supplied with the requisite teachers and other means of acquiring the language. The building of a new mission-house, convenient for one family, but capable of receiving two in case of necessity, was soon commenced, on ground previously rented in a desirable location. Missionaries here have found some difficulty in procuring residences, especially when they have attempted to procure them within the walls of the city ; but by accepting places, perhaps equally desirable, without the walls, our brethren have found it easier than they expected. In December, they were occupying four houses, well located, of comfortable size, and in good repair. As yet, the younger members of the mission are occupied with the study of the language.

On the first of June, 1848, Mr. Johnson opened a school, and commenced preaching and tract distribution, in a hired house, about two miles from his residence, in a large suburb on the south bank of the Min. At first, the school had only three pupils, and his audiences were so disorderly, that he could not open or close his exercises with prayer. The school gradually increased to twelve. The audience, sometimes amounting to about sixty, has become more orderly and attentive. To accommodate the poor of the neighborhood, who are numerous, evening meetings have been held, with good effect. Mr. Cummings writes as follows:—

Some time since, “several individuals in that neighborhood,” to use Mr. Johnson’s own language, “professed friendship for the gospel, and a wish to obey it. But in the end it has appeared that they were in the main influenced by the hope of gain. When this hope was cut off by a clearer understanding of the nature of Christianity and of our intentions, their pretended interest in the truths of religion vanished like the morning dew.” Notwithstanding this painful exhibition of the cupidity of the Chinese, Mr. Johnson has never felt more satisfied with his field of labor, or more encouraged in his work. At his chapel, he has made it a part of his business to distribute tracts; for which there is an urgent call. And he has thought it wise to be cautious in the distribution. He has also held a service at his house on the Sabbath, for the benefit of the teachers and others connected with the mission families. Some from the neighborhood are usually present. This service was commenced eighteen months ago with but three attendants; now the number is about thirty.

In October Mr. Peet was able to secure a chapel, both large and commodious, upon one of the principal thoroughfares of this place, where multitudes are daily passing. It has been his intention to visit his chapel twice each day, once in the morning for the distribution of tracts, and again in the afternoon for preaching. His prospects thus far have been very encouraging. He has found a strong and increasing desire on the part of the people to receive religious books; and with a view to meet their circumstances and wants, he has commenced writing a series of tracts. Two have been already written. One is a discourse to the people stating who we are, and what is our object in coming here, as distinct from that of other foreigners. The other is a dissertation on the worship of the true God. Besides these he has printed an edition of the Ten Commandments with the Lord’s Prayer; and for all he finds a ready circulation. He still holds a service in Chinese at his house on the Sabbath, similar to the one conducted by Mr. Johnson.

Besides Mr. Johnson’s school of twelve pupils, Mr. Peet has one with seventeen.

Mercenary offers to profess Christianity seem to be more common here, than at Amoy, or Canton. Besides the cases already mentioned, several persons from a village ten miles distant, applied early in November for Christian instruction. Their attendance continued for about a month, during which Mr. Johnson visited them at their village. Their number increased. More than thirty, of their own accord, signed a paper, promising to abandon every form of idolatry, and obey the gospel. They continued their attendance, even after being repeatedly assured

that they could expect no worldly advantage from the change. But at last, being fully convinced that it was even so, they all disappeared; some of the more intelligent confessing that they were poor, and sought for food, rather than the salvation of their souls. Yet a few of them afterward visited Mr. Johnson, professedly as religious inquirers; and in the end, it may prove that, while seeking for "the meat which perisheth," they have found "that which endureth unto eternal life."

Of the openings around, Mr. Johnson says:—

As I become better acquainted with the vast extent of this field, my sense of its importance in a missionary aspect is augmented. In the great and fertile valley of the Min, there are probably not less than two millions who speak the Fuh-chau dialect. Most of this multitude of perishing souls live within less than twenty miles of our homes. The numerous villages in which a considerable number reside, are so near, that if our force were adequate to the work, we might visit them almost daily. Many of them, indeed, are so large, as to suffice for the labors of four, eight or ten missionaries. The people in general are friendly, and the fields are inviting. We need a great accession of laborers to gather in the perishing harvest.

NORTH PACIFIC OCEAN.

SANDWICH ISLANDS MISSION.

HAWAII.

KAILUA.—Asa Thurston, *Missionary*; Mrs. Lucy G. Thurston.

KEALAKEKUA.—John F. Pogue, Mark Ives, *Missionaries*; Mrs. Maria K. Pogue, Mrs. Mary A. Ives.

KAU.—John D. Paris, Henry Kinney, *Missionaries*; Mrs. Maria L. Kinney.

HILO.—Titus Coan, David B. Lyman, *Missionaries*; Charles H. Wetmore, M. D., *Physician*; Mrs. Fidelity C. Coan, Mrs. Sarah J. Lyman, Mrs. Lucy S. Wetmore.

KOHALA.—Elias Bond, *Missionary*; Mrs. Ellen M. Bond.

WAIMEA.—Lorenzo Lyons, *Missionary*; Mrs. Lucia G. Lyons.

MAUI.

LAHAINA.—Dwight Baldwin, M. D., *Missionary*; Mrs. Charlotte F. Baldwin.—One native preacher.

LAHAINALUNA.—William P. Alexander, Claudius B. Andrews, *Missionaries and Teachers in the Seminary*; Mrs. Mary Ann Alexander.

WAILUKU.—Daniel T. Conde, *Missionary*; Edward Bailey, *Principal of the Female Seminary*; Mrs. Andelusia L. Conde, Mrs. Caroline H. Bailey, Miss Maria C. Ogden.—One native preacher.

HANA.—Eliphalet Whittlesey, *Missionary*; Mrs. Eliza H. Whittlesey.

MOLOKAI.

KALUAHA.—Harvey R. Hitchcock, Samuel G. Dwight, *Missionaries*; Mrs. Rebecca H. Hitchcock, Miss Lydia Brown.—One native preacher.

OAHU.

HONOLULU.—Ephraim W. Clark, Lowell Smith, *Missionaries*; Levi Chamberlain, Samuel N. Castle, *Secular Superintendents*; Edwin O. Hall, *Assistant Secular Agent*; Amos S. Cooke, *Principal of Young Chiefs' School*; Edmund H. Rogers, *Printer*; Henry Dimond,



Bookbinder ; Mrs. Mary K. Clark, Mrs. Abba W. Smith, Mrs. Maria P. Chamberlain, Mrs. Mary T. Castle, Mrs. Sarah L. Hall, Mrs. Juliette M. Cooke, Mrs. Mary W. Rogers, Mrs. Ann Maria Dimond.

PUNAHOU.—Daniel Dole, *Missionary* and *Principal of the Seminary for Missionaries' Children* ; William H. Rice, *Teacher* ; Mrs. Charlotte C. Dole, Mrs. Mary S. Rice, Miss Maria M. Smith.

EWA.—Artemas Bishop, *Missionary* ; Mrs. Delia S. Bishop.—One native preacher.

WAILUA.—John S. Emerson, Peter J. Gulick, *Missionaries* ; Mrs. Ursula S. Emerson, Mrs. Fanny H. Gulick.—One native preacher.

KANEHE.—Benjamin W. Parker, *Missionary* ; Mrs. Mary E. Parker.

KAUAI.

WAIMEA.—George B. Rowell, *Missionary* ; Mrs. Mercy P. Whitney, Mrs. Malvina J. Rowell.

KOLOA.—James W. Smith, M. D., *Physician* ; Mrs. Millicent K. Smith.

WAIOLI.—Edward Johnson, *Missionary* ; Abner Wilcox, *Teacher* ; Mrs. Lois S. Johnson, Mrs. Lucy E. Wilcox.

In this country.—Seth L. Andrews, M. D., *Physician*.

(19 stations ; 25 missionaries—one a physician, 4 physicians, 9 male and 37 female assistant missionaries, and 7 native preachers ;—total, 82.)

Dr. C. H. Wetmore and wife, who sailed from Boston in October, 1848, to join this mission, arrived at Honolulu on the 11th of March last. Dr. Wetmore is stationed at Hilo. The Rev. Cochran Forbes and wife, whose visit to this country, on account of health, was mentioned in the last Report, have felt constrained, by the want of prospect of their being able to return to the Islands, to ask a release from their connection with the Board, and it has been granted. They have been faithful servants of the Lord Jesus, and will cherish an unabated interest in the cause of missions. Dr. S. L. Andrews having left the Islands for a visit to the United States with the approbation of the mission, arrived at New Bedford May 11th, with health somewhat improved by the voyage, but by no means good. He was accompanied by his only surviving child, having been called to bury his wife and three children at the islands. Mr. Johnson has received ordination. Mr. Pogue and Miss Maria K. Whitney have been united in marriage. Mr. Hunt has withdrawn from his connection with the mission, having first accepted an invitation from the foreign residents at Honolulu to become their preacher, and afterwards accompanied many of these foreign residents to San Francisco in California. In consequence of Mr. Richards's death, the Hawaiian Government urgently requested Mr. Armstrong to take charge of the interests of the Schools, as Minister of Public Instruction. After months of hesitation, and much prayerful consideration of the subject, he felt it his duty to accept of his appointment. He retires from the mission with the undiminished confidence of the Committee. Mr. Clark has been removed from Wailuku to take the place of Mr. Armstrong as pastor of the first church at Honolulu, and Mr. Conde from Hana, to take Mr. Clark's place at Wailuku.

The general meeting of the mission in May, 1848, was one of great interest. With but one exception, all the male members of the mission were present, and a large proportion of the females. The intelligence communicated from the different stations was such in many respects, as to give great occasion for thanksgiving. Obviously the favor of God has been still extended to the mission and its labors. The Hawaiian nation is in a transition state, from deep barbarism to civilization, from Paganism to Christianity. The progress must be slow. Many obstacles must of necessity be encountered, and obstacles have been encountered which ought never to have existed. Often has the heart of the Christian been made sad by a consideration of difficulties, which foreigners from Christian lands, and sometimes the representatives of Christian governments, have thrown in the way of a nation reaching forth from its deep degradation after truth, purity and refinement. Such difficulties, as well as others, are still encountered, but the progress of the nation is still upward. Those serious reverses, which enemies have confidently predicted, which many friends have dreaded, have not yet occurred, and it may be hoped will not occur, at least to such an extent as has been feared. Hitherto the Lord hath helped this mission, and the Committee trust his care will still be over it.

As the General Letter prepared at the annual meeting above named makes report for two years, it will be impossible in many cases to separate the facts, which properly belong to this Report, from those which would have been more appropriately reported a year ago.

STATE OF THE CHURCHES.

It would be easy to present many interesting facts in regard to the different churches at the Islands, furnished by reports from the several stations, but the Committee must limit themselves, in great measure, to extracts from the General Letter.

In the course of the last two years, most of our churches have enjoyed revivals of religion to a greater or less extent. The Holy Spirit has been shed down upon us; not as with the sound of a mighty rushing wind, as on the day of Pentecost; nor as in these Islands in the years 1837-8, when there was a moving and shaking among the dry bones, and the great mass of the people were inquiring what they must do to be saved. But it has been as the still small voice; as the dew of Hermon on the mountains of Zion, dropping as the rain and distilling as the dew; as the small rain upon the tender herb, and as showers upon the grass. At nearly all the stations throughout the field, there has been more than usual interest among the people. Our houses of worship, as a general thing, have been well filled with serious and attentive hearers. Without any extraordinary means, hundreds and thousands who had long absented themselves from God's house, by some invisible power, have been drawn to the sanctuary and to places where they might be instructed in the way of life. Professors of religion have been

greatly quickened and revived. Their faith has been strengthened and increased, and their hearts have been enlarged and drawn out in active efforts for the salvation of sinners. There is among some of our people more reading and searching the Scriptures; more praying in secret and in the family and in the prayer-meeting; a deeper sense of the odious nature and ruinous consequences of sin; more humility and self-abasement; more godly sorrow; more hungering and thirsting after righteousness. Many who have long been under church-censure, living at ease, careless and stupid, have been aroused from their slumbers and brought to repentance. Backsliders have been reclaimed; and multitudes who have hitherto lived without God and without hope, have been brought to see their sins and yield their hearts to the Savior.

In most of the churches cases calling for discipline have been much fewer, during the period under review, than heretofore.

In regard to the piety of Hawaiian church members, we have always told you that there were many of them for whom we have fears that they are not the children of God. Some, we fear, are hypocrites; while others are ignorant and self-deceived. Many of them do not give that unequivocal evidence that they have passed from death unto life, which we greatly desire to see. Our field has tares as well as wheat; and some of them, we fear, will grow together until the great harvest-day. Indeed, the mass of our church members are babes in Christ; babes in knowledge, in understanding, in wisdom, in experience, in stability, in strength, in every thing. Many of them have grown up amid the thick darkness and abominations of heathenism. Their minds have become darkened by reason of sin, and their consciences seared. Hence it cannot be expected, that even when truly converted they will be able to withstand temptation, and develop the perfect symmetry of the strong and full grown man in Christ. But we have many living epistles, known and read of all men, the soldiers of the cross, tried and faithful. These are our joy and crown of rejoicing. Every year increases their number, their experience, their strength, and our confidence in them. Every year furnishes additional evidence that a great and glorious work has been wrought among this people. We believe that God has a church here, built on the foundation of the Apostles and Prophets, and that the gates of hell shall never prevail against it. Thousands have been redeemed from the bondage of sin and death, and made trophies of the rich and sovereign grace of God. Never have your missionaries had more cheering evidence of genuine piety in the churches than at the present time. Our hope and prayer is that God will carry on his own work in these Islands, until it is complete; that he will "bring forth the head-stone thereof, with shoutings, crying, Grace, grace unto it."

Letters from several of the missionaries, written after their return from the General Meeting to their own stations, have given very pleasing information of continued, and in some instances, greatly increased religious interest among the people. The latest intelligence from the Islands, however, does not give us reason to suppose that this special interest has existed to the present time.

Notwithstanding the deep poverty of the people, they continue to manifest a very commendable degree of readiness to contribute as they can for the support of their own religious institutions, and for various objects of benevolence. In a letter dated August 22d, Mr. Chamberlain says; "The result of

benevolent efforts for two years has been as follows;—contributed in produce, besides labor, \$4,176 62; in money \$9,605 53; making \$13,782 15. One half of this sum (perhaps more) has been expended on meeting-houses.” A few of the churches have furnished a pretty large part of the support of their own missionary pastors. Contributions have been made, also, directly to the funds of the Board, and to some other benevolent societies.

The Rev. John Geddie, late of Nova Scotia, left the United States in January, 1847, with a view to establishing a mission in New Caledonia. In a letter received from him in November, 1848, describing a seven weeks’ sojourn at the Sandwich Islands, he acknowledges donations from several of the mission churches, to aid him in the prosecution of his benevolent design. He adds: “Mr. Armstrong mentioned to me, before leaving Honolulu, that two pious natives came to him, and expressed a wish to cast in their lot with our little mission company. It is certainly pleasing to see those, who but a few years ago were wallowing in the mire of a degraded heathenism, evincing some interest in behalf of their fellow islanders.”

A few extracts from letters will present a more definite view of what the people are doing to furnish themselves with places of religious worship. Mr. Coan says of his field,

We have twenty-five places of public worship on the Sabbath; and these have all been supplied with houses more or less comfortable, by the voluntary efforts of the church. In rebuilding some of these edifices, and in repairing and improving many of them, the church has expended, during the past year, more than a thousand dollars; and we have three or four hundred dollars, collected and subscribed, to repair the meeting-house at the station.

Mr. Parker remarks:—

At Waikane, about ten miles from Kaneohe, we have an out-station. A church of fifty members has been organized there during the present year; and a large congregation assemble on the Sabbath. They have built a house of worship; and they support a native preacher, who is a graduate of the mission seminary. At Waimanalo, about eight miles from Kaneohe, we have another out-station. There are about twenty church members living at this place. The people assemble on the Sabbath, with a native teacher for their instructor. They have built a good meeting-house the present year, and contributed money enough to buy the windows and doors for the house. A native preacher is much needed for this out-station; and the inhabitants would very cheerfully contribute for the support of one.

And Mr. Hitchcock, on the island of Molokai, in a review of the year, says:—

Never until now have the people gone forward, of their own accord, in the work of building houses of worship. This year, however, several have been erected; and several more are rapidly going up. Nor are they satisfied with their larger sanctuaries; but each small district is building separate houses for prayer and conference meetings. Within five miles of our station, there are not less than five of these proseuchæ; and most of these have been put up without our knowledge.

The following table presents a statistical view of the churches. It will be seen that more than two thousand seven hundred persons have been added to the churches, by profession, during the two years previous to April, 1848.

STATIONS.	Whole no. on pro- fession of their faith in Christ.	Whole no. by cer- tificate.	By examination, the last two yrs.	By certificate, the last two years.	Whole no. the last two years.	Whole no. dism'd to other chs.	Dismissed the last two years.	Whole no. de- ceased.	Died last two years.	Suspended last two years.	Remain suspend- ed.	Excommunicated last two years.	Whole no. ex- communicated.	Remain excom- municated.	Whole no. in reg- ular standing.
Hilo and Puna,	9,382	377	303	94	397	425	68	2,598	544	85	495		125	35	6,251
Waimea, . . .	5,859	289	61	95	156	800	88	1,200	200	210	97	86	2,400	1,200	2,182
Kohala, . . .	1,765	536	92	68	160	169	39	370	102	85	96	52	354	297	1,369
Kailua, . . .	2,339	250	144	27	171	399	63	436	134	75	136				1,678
Kealia, . . .	587	513	5		5	30	20	200		14	100		68		715
Kealahakua, .	2,107	94	3	18	21	795	34	315		6	167	8	183		714
Kau, . . .	1,198	217	129	4	135	210	80	247	75			3	72	57	1,101
Ihala, . . .	530	23	203	4		15		48		34	37				403
Kaupo, . . .	96	135	96	135	231			12		4	4	1	1	1	231
Wailuku, . . .	1,518	114	135	33	168	310	33	154	47	40	22				1,134
Lahainaluna, .			7	20	27		7		1	4		1			41
Lahaina, . . .	1,029	266	73	43	116	157	21	204	18	14	17	5	59	34	883
Kaanapali, . .	277		118	8	126		4		8	3		3			230
Molokai, . . .	1,125	37	162	4	166	37	5	150	45		30		24	20	1,025
Kaneohe, . . .	290	50	34	9	43	19		63	10	2	11	1	24	19	222
Honolulu, 1st,	1,974	253	211	88	299	166	25		52						1,418
Do. 2d,	1,995	335	78	122	200	245	88	491	128	222	30	213	608	410	1,154
Ewa, . . .	1,904	92	543	55	598	512	22	452	67	7	7	13	309	215	1,558
Waianae, . . .	251	184	213	13	226	22	4	57	10	14	9	2	13	7	392
Waihua, . . .	773	60	71	19	90	65	10	103	27						461
Waipohia, . .	252	81	47	29	76	28	8	56	16	10	6	1	15	12	237
Koloa, . . .	261	95	20	22	42	78	12	45	14	8	5	1	28		200
Waimea, . . .	396	77	1	12	13	80	24	100	36	11	10	8	33		247

The families of the missionaries have shared richly in the spiritual blessings bestowed upon the people. The General Letter says:—

It is with devout gratitude to our covenant-keeping God, whose promises are all yea and amen in Christ Jesus, that we inform you of the hopeful conversion of quite a number of our children. The school at Punahou for the education of the children of missionaries has not only gone on prosperously, but God in infinite mercy has heard the prayers of parents and teachers in behalf of their dear children. On the last Sabbath fourteen of these children and youth made a public profession of their faith, and united with the mission church. Two others had united with the church at Waialua some time previous, making in all sixteen. There are others, who, we hope, have given their hearts to the Savior. Some of these are looking forward to the gospel ministry, and will rise up and take the place of their fathers, and preach the unsearchable riches of Christ to this people and those who may reside on these shores, when we sleep beneath the clods of the valley. Others, it may be, will bear the glad tidings of salvation to the different and far distant nations of the earth. Perhaps you are to raise up a great army of missionaries, who shall go forth into all the world from the families of those already in the field.

SCHOOLS—ROMANISM.

In general education, as well as in other respects, there seems to be a manifest progress. The Committee have the statistics of the Common Schools in the following tabular form. These are now supported by the Government.

STATIONS.	<i>Schools.</i>	<i>Teachers.</i>	<i>Scholars.</i>	<i>Readers.</i>	<i>Writers.</i>	<i>Arithmetic.</i>	<i>Geography.</i>
Hilo and Puna,	40	55	2,592	1,457	1,058	1,147	931
Waimea,	24	29	1,000	500	400	250	260
Kohala,	26	30	1,164	550		645	50
Kailua,	18	22	975	402	125	431	192
Kealahakua,			996				
Kau,	12		447				
Hana,	16		650				
Kaupo,			525				
Wailuku,	27	27	878	411	163	367	256
Lahaina,	22		837				
Kaanapali,	7		198				
Molokai,	19	31	1,200				
Kaneohe,							
Honolulu, 1st,	27		976				
Do. 2d,	7		542	295	213	491	159
Ewa,	20		734				
Waianae,	6		197				
Waialua,	9	10	300	185	100	180	100
Koolau,	13		385	190	130	111	
Waioli,	16	19	514	373	173	540	219
Koloa,	15	19	527	299	129	324	193
Waimea,	19	20	516	339	132	151	439
	336	262	16,153	5,001	2,723	4,637	2,799

The mission says in the General Letter:—

The common schools have been steadily increasing in interest since our last report. Nearly all the children attend school, and are progressing in knowledge as fast as could be expected, considering the qualifications of the teachers, the poor condition of our school-houses, and the deficiency of books and apparatus proper for instruction. And it is a pleasing fact that schools throughout the Islands are rapidly gaining favor both with parents and children. The elements of a common school education have become pretty generally diffused throughout the nation. Rarely can a child over ten years of age be found, who cannot read more or less fluently; while thousands can answer with a good degree of correctness, miscellaneous questions in the other branches. Sixteen years ago, schools for children were almost unknown, and very few were then able to read. The change is great. We cannot contemplate it, without admiring the power by which it has been wrought; and we feel determined, by help from the Lord, to press forward this department of our labor, until the blessing of a good education shall be enjoyed by every child.

An extract may properly be given also from a late report on the state of the schools at the Islands, by the Minister of the Interior, who was acting provisionally as Minister of Instruction. He says: "The number of youth in all the schools on the Islands may be safely estimated at twenty thousand; and it is believed, that, in no year since the introduction of Christianity, has the cause of national education advanced more steadily and surely, not to say rapidly, than during the past year. It is a cause which takes deeper and stronger hold of the national

mind; and, if vigorously sustained, cannot but produce the most lasting and important benefits."

The statistics of the schools of a higher order, are also given in a tabular form.

	Scholars.	Received.	Left.	Expelled.	Died.	Sent to Lahainaluna.	Sent out as teachers.	Married.
Royal School,	13			2				1
Lahainaluna Seminary,	80	40	29	4	1			
Wailuku Female Seminary,	43	34	24					5
Hilo Boarding School,	52	48	51		1	16	24	
Waioli Select School,	46	32		3	1	6	3	
	234	154	104	9	3	22	27	6

Of the royal school, for the children of chiefs, under Mr. Cook's charge, Mr. Gulick says: "I feel constrained to say, that, except our school at Punahou, I esteem this, supported by the government, the brightest spot in the kingdom. Every thing about the establishment corresponds with my ideas of a well ordered Christian family school." Of the improvement of the pupils, in various particulars, he speaks well. "The school at Punahou for our children," says the General Letter, "is of great importance. It is almost indispensable to our continuance in the field." "It is in a prosperous state, and as good a school as we can expect at the Islands." During the last year, as already mentioned, this school has experienced tokens of Divine favor in the special presence of the hopefully renewing agency of the Holy Spirit. Mr. Hunt having left the seminary at Lahainaluna, Rev. C. B. Andrews was appointed his successor, and is now associated with Mr. Alexander in the care of the school. Of this seminary the mission says: "It is annually sending out streams of the best influence to every part of the nation. To it our churches owe much of their prosperity. It supplies many of our schools with their teachers. The good of the nation, as well as the prosperity of the mission, demands that this institution be well sustained." Of the twenty-nine graduates from this seminary, during the last two years, three have been licensed to preach the gospel, two have become circuit judges, one is a government surveyor, and most of the others are teachers. Mr. Bailey, of the Wailuku female seminary, says, in his report: "As good attention continues to be given to instruction as at any former time." "There seems to be a growing sense of propriety among the scholars, as a whole, an appeal to which is as effectual, often, as a direct statute. The pupils are also to be commended for improvement in neatness, industry and order." Mr. Wilcox, of the Waioli select school,

reports: "The walk of the boys has been orderly, their application to study unremitting, though not intense, and their proficiency commendable."

The reports from the different stations make it apparent that, to say the least, the influence of Papists has not been increasing. In most sections it seems to have been decreasing.

PRINTING—NATIVE HELPERS.

The report of printing for the two years, from January 1, 1846, to January 1, 1848, exhibits a total of 11,512,000 pages; and 80,524 volumes of different sizes have been bound. The printing from the beginning has been 172,738,000 pages. The demand for books, on the part of the native population, is steadily increasing.

Some progress is made in the work of bringing forward a native ministry, but it is not rapid. The mission think they are doing all they can *wisely* do in this respect, with their present means. There are now nine licensed native preachers, and some others are in training for the work. The report says of these preachers, "They are a great help to us in our work, and we cannot but hope that some of them will, at no distant period, be qualified for exercising the pastoral office under our supervision. Indeed, they are now exercising the functions of pastors so far as preaching and many other pastoral labors are concerned." Many who have received no regular license to preach, are yet employed, under the direction of the missionaries, in various labors connected with the care of the churches and the religious instruction of the people. Mr. Lyons, of Waimea, where the church embraces more than 2,000 members, gives the following account of the system which has been adopted for the supervision of this large and widely scattered body of communicants.

My field is divided into sixteen districts, fifteen of which are committed to the care of pious and intelligent natives. None of these have received formal licensure; still they preach and exhort as much as they please. They are good, pious, evangelical men, and render invaluable service to the missionary; but they are not qualified to act in the capacity of sole pastors. Most of them have occupied their present post for a long time, and have never been under suspension. Among the number is one graduate of Lahainaluna, of the old stock. They have received no stipulated wages for their services; and no wages at all, except their books, till within two or three years past. They now have a portion of the benevolent contributions of the native churches. The number of these sub-pastors is thirteen. Next to these are the deacons. They aid in the distribution of the bread and the cup on communion Sabbaths, in visiting among the people, in holding meetings, &c. The number of deacons is larger or smaller, according as the church is large or small from which they are chosen. The present number is sixty. They are, for the most part, very good men.

There is an annual meeting of the sub-pastors and deacons

at Waimea, for making reports, delivering addresses and sermons, holding consultations, &c.

Next to the deacons comes another class, denominated "fellow laborers," or "fellow helpers," embracing men and women, amounting to some four hundred in all. The women conduct women's meetings, and visit among the female portion of the community; and the men aid the sub-pastors and deacons in their work. The institution of the latter class was an experiment; but it has thus far worked very well. These three classes form a substantial body, on which dependence can be placed when any thing of a moral, religious or benevolent character is to be done. They constitute a part of the regulars of the Lord's army; while the other members of the church are not prevented from being volunteers. They are all invited and urged to come forward, and discharge the duties of soldiers of the cross.

But though much important aid is rendered by native helpers, the conviction seems to be strong, in the minds of the missionaries, that the time is not very near when the whole care of the churches, and all the religious and educational interests of the people, can be safely committed to native hands. They fear that Christians in America, do not understand what was the actual condition of the native mind when missionary labors were commenced at the Islands, and that they overlook the laws of intellectual progress from the savage to the enlightened state. "When was it ever known," asks one, "that a mind almost wholly blank, became in so short a time so replenished, as to be competent to the task of sustaining and carrying forward the institutions of religion?"

GENERAL IMPROVEMENT.

Though the missionaries fear, not without reason, that quite too much may be expected of the islanders, by those who have not known them as they were, they yet feel that *great* progress has been made, and is still making. The *Missionary Herald*s for January, March and April, 1849, will be found to contain, in connection with the general report, and reports from the different stations of this mission, a great variety of statements upon this subject, which deserve the careful attention of any who may still doubt whether great good has been effected at the Islands; and of those, also, who would study the process of mental and moral and social improvement among a people rising from a savage state to a Christian civilization. The General Letter remarks:—

Could the Hawaiians of 1820 be placed side by side with the present inhabitants of the Islands, the contrast in their outward appearance would be very striking. Scarcely a feature of that generation would be discoverable in this; indeed, they would not be recognized as belonging to the same race. The dress of the natives of that period was very simple, consisting of a maro for the male and a pa'u for the female. The kiha was sometimes put on, but not generally; and children of both sexes were entirely naked till they were nine or ten years old. In bathing in the sea or sporting in the surf, no arti-

cles of clothing were ever worn; and females were accustomed to leave their pa'u at their residences, and pass on through the village to the shore, and return in the same manner; and if they were individuals of high rank, they would not unfrequently call at the residence of the missionary to pay their respects, and send a servant to bring the pa'u, and put it on in the missionary's presence, and return comparatively clad. Such are a few of the outlines of the appearance of the people in regard to their dress. But what is the appearance of the people now? You will not often see a female without one or two garments of foreign manufacture; and most of the people, throughout the Islands, are decently clothed. In truth, many of them go far beyond their means in this respect. Most of the congregations on the Sabbath exhibit an appearance quite civilized; and one would discover no very wide difference between them and an American assembly. You will seldom see a man or a woman in their ancient costume. This universal custom of wearing clothing, so far as they can obtain it, should be regarded as some proof of advancement. The change from nakedness to the use of decent apparel is certainly very important.

In 1820 the people were a nation of drunkards. Now, "no nation better deserves the appellation of *temperate*, than the Hawaiian." Then, "none of the relations of domestic life were regarded as sacred or binding." "Polygamy was one of the features of the age."

No obligation was felt on the part of parents to take care of their children, nor on the part of children to obey their parents; and children were often destroyed, before or after birth, to save the trouble of taking care of them. But the Hawaiians of the present day occupy a different position. Now all the natural, social and domestic relations are respected; and the duties of each are in some manner regulated by good and wholesome laws. In 1820, moreover, there was but one ruler. His word was law; and life and death were at his disposal. The people had no voice in the government; they had no rights that were respected; they could hold no property that might not be seized. A chief or landholder might taboo a field of talo or other food at any time, by placing a stick of sugar cane in one corner; and no one would dare to take any thing away, without liberty. Every other kind of property was equally liable to seizure; and if a person refused to execute any of the orders of a chief or head man, or neglected to perform any service required at his hands, his house might be burned with all its contents, and he and his family left entirely destitute. The people were ruled with a rod of iron. They were ignorant, degraded, and miserable. Darkness covered the land, and gross darkness the people. It was the darkness of heathenism. There was no written language. There were no books, or schools, or hymns of praise, or prayers offered to the Christian's God. Nor was there any prophet who could tell how long this night of ignorance and moral death might last.

The former unbounded prevalence of licentiousness is then spoken of, and the letter proceeds thus:—

The change is so great, so wonderful and beyond expectation or example, that it would seem that none could avoid acknowledging the mighty power of God. Many more facts might be stated in proof of the progress which the Islanders have made in general improvement. They practice many of the arts and usages of civilized life. They are carpenters, blacksmiths, shoemakers, masons; and in most of the mechanical departments there are respectable workmen. There are those who possess flocks and herds, and hold land in fee simple; there are some who are gaining property; and equal protection is given to all, from the highest to the lowest. Neither the king nor

chiefs can take what is not their own, without being amenable to the laws. The people have availed themselves of the inducements held out to them to labor, with the assurance that all the avails of their industry will be secured to them ; and many are collecting around them the comforts and conveniences of a civilized people. Their houses are better, many of which are divided into separate apartments. Some of their residences are furnished with tables, chairs and many other articles used in Christian lands. But why should we multiply examples in proof of the advanced position which the nation now occupies? Every eye can see it ; and the great and commanding facts which go to complete the proof of its advancement, are not of difficult discovery. They are distinctly marked on the chart of its progress from downright heathenism to its present civilization.

Two extracts will be given as samples of the reports from different stations on this topic. Mr. Coan, in the report of his field, (Hilo,) says :—

To the philanthropist, and to every true friend of man, it is cheering to witness the steady and rapid progress of the natives in the erection of framed houses, and in the improvement of the old style of dwellings ; in procuring tables, bedsteads, chairs, chests, writing-desks and stationery ; in collecting cutlery, earthen, glass and hard ware, including a considerable variety of culinary and domestic utensils ; in multiplying agricultural and mechanical implements ; in seeking a greater variety of wholesome food, and a more comfortable and respectable supply of clothing ; in obtaining time-pieces, horses, oxen, cows, donkeys, goats, &c. ; in opening and improving roads ; in the erection of fences ; and in many other things, which mark the onward movements of Christian civilization. Probably the wealth of Hilo has increased fifty-fold within the last ten years. Still the people are poor, most of them quite poor ; while none of them can be styled rich. All we would be understood to say is, that their temporal comforts have increased more rapidly than the most sanguine could have anticipated ; while there is ample room for still greater improvement.

Mr. Clark reports from Wailuku :—

In respect to property, industry and civilization, there is decided progress. About fifteen ox-carts are owned by natives in my field, with two or three yoke of cattle to each. Respectable clothing is becoming universal. There is but little improvement in the houses, however, except in a few cases ; though there is some in furniture, cooking utensils, &c. Many of the people own cattle and horses ; but they are generally indolent and improvident. The stimulus of a fee simple title to land, and of other encouragements to industry, is greatly needed to arouse them to continued effort. We have in our field a few native carpenters, and one or two blacksmiths and shoemakers, who apply themselves with commendable diligence to their occupations.

Certainly much has been done, and though much remains to be attained, those who have aided in the work hitherto have great occasion for grateful praise that their labor has been so successful. The Chief Justice at the Islands, Hon. W. L. Lee, in a letter to the Hon. Simon Greenleaf of Boston, dated Honolulu, March 3d, 1849, emphatically remarks : “ To the labors of the American missionaries, this people owe all they have, and all they hope to have and be.”

SICKNESS AND MORTALITY.

It is painful to turn from a view of the progress which is making by this people towards a true Christian civilization, and look upon them as still wasting away. Measles and whooping-cough, diseases which are not wont to be very fatal in communities farther advanced in civilization, and where the people better understand the nature of disease and the appropriate remedies, have passed over the Islands with most destructive effect. These diseases were followed by diarrhœa and influenza. A few deaths only have occurred in the families of the missionaries, and these of young children; but among the natives, the mortality has been very great; amounting, Mr. Chamberlain supposes, to about one-twelfth of the whole population, within twelve months.

It is not for the Committee to say what may be the designs of Him, who ever acts in wisdom and in goodness, with reference to the future destiny of this people. It may be that they are, as a distinct race, to pass away, and to be superseded by a mingled people, the descendants of Europeans. But even if this must be, though the Christian philanthropist cannot but indulge some feelings of sadness when he anticipates such a result, the Board and its patrons will yet greatly rejoice that, through their instrumentality, light was shed upon the nation before it ceased to be a nation; that so many thousands were rescued from their deep pollution, washed in the blood of Christ, and raised to everlasting life and glory; and that in these Islands the foundations of Christian institutions were laid, institutions which will never cease to bless the land, whether it shall be inhabited by a distinctly Hawaiian people, or pass into other hands.

THE MISSION IN A TRANSITION STATE—IMPORTANT PROCEEDINGS.

After the foregoing had been written, the Prudential Committee received a reply to a long letter addressed to the mission on the 19th of July, 1848, the design of which was to lead to changes in the constitution of the mission, and to its prospective and ultimate separation from the Board. The reply was written in May last. It is perhaps time to give some account of this movement; though the ground on which the Committee have been called to tread, is so new, so beyond the range of all their past experience, so beset with uncertainties as to the final result of the measures, that they would gladly be indulged with a longer delay in their public statement of the case. They would indeed delay another year, but for the fact that partial reports are going forth from different quarters, leading many to inquire into the nature of occurrences so fitted to awaken attention among the patrons of the mission.

Notwithstanding the mortality, which has of late so afflicted the natives of the Islands, the climate is excellent, as the experience of the missionaries and their children has proved. The number of children now in the mission families at the Islands, is about one hundred and thirty, and many of these being between the age of ten and seventeen, a considerable number of the elder missionaries were feeling it to be necessary for them to come to the United States, chiefly for the purpose of making provision for their children. The Committee at once perceived, that the very existence of the mission, as well as the results of its labors, were thus endangered, and set themselves to ascertain what Divine Providence was calling upon them to do in the emergency. The nature of the problem to be solved will more clearly appear in the following extract from the letter already mentioned as addressed to the mission.

“The case before us is the natural result of the modern method of prosecuting missions to the heathen, *which is by means of* MARRIED MISSIONARIES. It involves, of course, the multiplication of families of children.

“It has so happened, that, in every case of the return of missionary families, until of late, so far as is recollected, there have been other reasons for the return of such, as failure of health in one or both of the parents, etc. But in the cases now under consideration, the reason assigned for returning home, is solely to make provision for the children; nor indeed for all the children, but only for a part of them, that is for the older children. And with a view to this emergency in the family, it is proposed that *both* of the parents should return home, with *all* their children. It is thus the case comes before the Committee. And should the Committee see their way clear to give an unqualified affirmative to the application of these brethren, the next year may be expected to bring home from the Islands five preachers of the gospel and one lay helper; or, including females, twelve members of the mission, with from thirty to thirty-five children of all ages. And should the precedent thus set be followed by the other members of the mission when their circumstances become similar, it would bring almost every family in the mission home within a very few years.

“It becomes the Prudential Committee, and also their brethren at the Islands, to look calmly at the case, in the light of all its facts, and of God’s word, and to inquire prayerfully what ought to be done.

“In missions to the heathen, we have to choose between the consequences of employing *married* missionaries, and those which would arise from restricting missionaries (if that were possible) to a state of *celibacy*. Experience is decidedly against

the latter course, as the general system. Celibacy in the Christian ministry, would work no better among the heathen, than it has done, and is now doing, in the papal church. The experiment of conducting foreign missions by means of a married ministry, is now in progress. Thus far, it has worked well, on the whole. The *family* exerts a greater and better moral influence, as a general thing, than the celibate can do; and also, so far as the results are yet developed, with a higher and truer economy. But it remains to be decided, whether the natural feelings of parents will remain so far under the control of those higher principles in religion, upon which the self-sacrificing work of missions must rest for success, as to preserve our modern system of missions from being overloaded, broken down, and destroyed, by the great number of but partially occupied and dependent families, withdrawn from the missionary work, and residing amid the churches from which the missionaries and funds are derived. The history of the Christian church and of missions, affords very little aid for the solution of this problem; though we may presume, as this is the only method of prosecuting missions that is providentially left to us, that a way will somehow be found for escaping results that would be ruinous."

What the Prudential Committee had to do in this case was, "to devise a method of giving so much scope to the parental feelings of missionaries, as will comport with the objects in view in the employment of *married* missionaries, and not subject the system to burdens and expenses which cannot be borne."

After stating this fact, the Committee proceeded to discuss certain elementary principles in the missionary enterprise as the basis of their proposed action. As,

1. The missionary goes in the discharge of his own personal duty to Christ; and the same is true as to his continuance in the mission.

2. Missions to the heathen cannot be successfully prosecuted on the low principles, which are now prevalent in the churches. The Committee quote their reasoning on this point.

"Not only is it necessary for missionaries to come up to a higher standard of faith than is common at home, but also to a higher standard of consecration, and of obedience to Christ. We speak not now of duty in the abstract, but of what is absolutely necessary to the success of the missionary enterprise. In determining what the missionary ought to do, in his peculiar work, he may not compare himself with his fellow servants at home. However short they may come in their duty, *necessity* is laid upon *him* to live by faith, and daily and peculiarly to cast himself on God. His fellow laborers at home all have a right to expect, even though they come confessedly short in

their own duty, that he who voluntarily enters on a war of spiritual conquest in distant, dark regions of Satan, will come up to the exigencies of such an enterprise, and manifest a higher consecration, a stronger faith, a more eminent obedience, than (to the dishonor of Christendom) are found prevalent among the churches at home. It is of no use to complain of this. It will always be as it is, until the Spirit is poured out upon the churches; for it grows out of the vast difference in the circumstances of the home and the foreign laborers. He who is called to the work of foreign missions, comes thereby under peculiar obligations; for there is a peculiar providential necessity laid upon him to go beyond his brethren at home in the evidences afforded of his devotedness to Christ, as a man, a husband, a father, a Christian, and a minister of Christ.

“Nor is it possible for the Board so to arrange, that the missionaries shall not be obliged to walk more by faith, and less by sight, in respect to a future provision for their children, than God in his providence ordinarily requires of pastors, in our older settlements; though foreign missionaries have, in general, a better support for the time being, than the missionary in the domestic field. In respect, however, to what should be the *main* thing in the pious parent’s solitudes, God has already done much to strengthen the faith of the foreign missionary, by converting so large a proportion of the returned children, while separated from their parents. Among no class of our youth, perhaps, has his renewing grace been so signal, as among the one hundred, or more, of returned children of missionaries under the care of the Board. Believing it is Christ’s intention, as we do, that the work of publishing the gospel among the heathen shall be done chiefly by means of married missionaries, we may well cherish the expectation, that he will bestow special grace upon the children of his faithful servants; though he may sometimes, for a season, make their children an occasion of special trial to their faith. How often has he done this with his faithful ministers who dwell at home!”

3. Missionaries will generally experience a painful disappointment, if they come home and remain for the purpose of making provision for their children.

In this connection several obvious facts were stated:—

“1. If the missionary has health to labor, and comes home and remains that he may provide for his children, there is no present rule of the Board touching his case. He is not a broken down missionary; and the breaking down of his health after he reaches home, cannot bring him under that denomination. And if he himself return to his native land in order to provide for his children, why should the Board undertake the same thing? And how can it be proper for funds placed at the

disposal of the Board, to be then appropriated to his assistance ? That which his brethren in the churches undertook to do, on his going forth, was to co-operate with him and assist him in proclaiming the gospel to the heathen. For this purpose, they give him as good a support as comports with the nature of the service he has chosen ; and, at the Islands, as good even as they give their pastors at home, better than very many of those pastors receive, and better still than is given the home missionary ; and beyond this, they give pledges for his widow and orphan children, such as, if given to pastors at home, would send wonderful relief into many an anxious spirit. And when he is sick, they give him, with singular cheerfulness, the means of a long and expensive voyage for his recovery, such as are given only to the most favored ministers in the United States. So long as he continues in the work, the presumption is that they will continue to provide the necessary means of support for himself and family—and even should he be prostrated by sickness while at his post. But if he leave his work to provide for his children, here is a case not yet provided for, and it is not seen how the Board can safely make a rule to embrace it.

“The Board would be unsuccessful, indeed, should it undertake the support of families in this country, where the parents had permanently left their field for the sake of their children. Not only so, but it would be unable even to continue the support of missionaries when they have been long away from their work for any reason, except prostration of health. Nor in point of fact, could the Board *as well* obtain the means for supporting aged missionaries at home, as in the missions, even though it be at greater expense ; since the general belief would be that the aged missionary—while a visit to his native land might be eminently useful—would do more for the cause of Christ by making his home in the field of his labors and successes, than far away from it. The same would be true of such missionaries as, by reason of impaired health, are able to perform but little ministerial labor ; for it would be supposed, that such labors would turn to more account in the missions, than they could be expected to do at home.

“2. Experience has shown, that the Board has very little ability to enable missionaries to retain their standing in the opinion and feelings of the ministers and churches at home, if they leave the missionary work for reasons that do not commend themselves to the public mind.

“3. The Board ought not to do any thing to weaken the *natural claims*, which the children of missionaries have on their own *kindred*. It ought rather to act on a plan, which is fitted to develop and foster the kind and generous sympathies belonging to the social relations of missionaries in their native land.

This is essential to a system of missions, that is prosecuted by means of married missionaries ; nor ought the Board to be required or expected to prevent such occasional suffering, as must unavoidably arise from a systematic effort to secure this most important general good. It would be impossible for the Board, or for any other missionary society, to conduct an extended system of missions, for a long period, with married missionaries, in disregard of this most important principle. The present regulations of the Board, pledging only a part of the expenses of the children while in this country, as a motive to relatives and personal friends to assume the residue, is based on this principle ; and it is exceedingly for the interest of missionaries, as a body, to guard the principle from being subverted in order to meet occasional individual cases of comparative hardship.

“4. The Board cannot support missionaries, nor their children, nor any of its officers and agents, except on purely missionary principles. It would not alter the case, practically, should it be made to appear, that very many pastors at home do in fact get their support on different principles, or that the patrons of the cause extensively support themselves and families on other principles. It is certainly true of missions to the heathen, that *they cannot* be successfully prosecuted, except on what are commonly understood as missionary principles.”

“On all these accounts, it becomes missionaries, as wise and prudent men, to consider whether leaving their fields and their missionary work to settle at home, is the way God will be likely most to bless, for the future welfare of themselves and their children. Apparent evils and real evils must be encountered, whatever course we take ; they are a part of the earthly lot of ourselves and our families ; but which will be the greatest ? It is our confident belief that, as a general thing, the missionary who determines to cleave to his work at all hazards, will see least cause to regret his course ; that he will stand best with the churches ; will do the most good ; will have the most enjoyment ; will generally exert the best influence on his children ; will derive most help from Providence ; and will be most likely to see his children converted, or at all events to meet them and theirs in heaven. He will most honor Christ and his gospel ; will most live by faith ; will most commend the missionary cause ; and will take the wisest course (as we view the matter) to provide for those of his own house, and thus escape, as some of our brethren are so anxious to do, the practical infidelity so pointedly condemned by the apostle in 1 Tim. v. 8. It should be remembered, however, that this oft-quoted text has no direct reference to any such cases as are now under discussion. Luke

xiv. 26, would seem to be more directly in point: 'If any man come to me and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple.' And Matt. x. 37: 'He that loveth son or daughter more than me, is not worthy of me.'

"5. Should it be said, that but few missionaries will be found willing to engage in the service, or continue in it, on these high principles; then it might be said in reply, that the Board will gain nothing, in the end, by lowering the system below the scriptural and providential standard, with a view to securing missionaries. In respect to that which God has so arranged in the social state, or in the work he assigns us, that we cannot alter it, we have no choice but to accommodate ourselves to it, or fail of success. If such as we have described be the nature of the missionary enterprise, and if the present be the time to perform it, we need not fear but the Lord Jesus will furnish the laborers, and he can work by few as well as by many. He can make one to chase a thousand, and two to put ten thousand to flight."

The Committee next proceeded to argue, that the present missionaries, with few exceptions, might continue their residence at the Islands without any unscriptural sacrifice of their duty to their children. This reasoning need not at present occupy the time of the Board.

The more important measures proposed to the mission by the Prudential Committee for consideration, were these:

— "That the Committee no longer make objections to the brethren's becoming Hawaiian citizens, if any of them choose so to do."

— "That any missionary or assistant missionary of the Board be at liberty, with the consent and approval of his mission, to purchase the house he resides in, with its appurtenances, at a price determined by the secular agents connected with the general depository, or in some other equitable manner agreed on by the general meeting of the mission; and that it be understood that the missionaries at the Sandwich Islands be subjected only to the restrictions in the investment of their private property, which are imposed, by popular sentiment, on pastors generally in the community by which the missions under the care of the Board are sustained.

— "That when a missionary is residing at a station, where his mission, by a formal act, has placed him, and where they wish him to reside, and in the house which they wish him to occupy, the house and its appurtenances, and his proportional part of the mission-herd connected with the station, and his proportional part of whatever disposable right the Board may have in lands at the station, shall be freely given to him by the

Board, and made his private property, on condition of his sending a written request to the Prudential Committee for a full release from his connection with the Board, and becoming a pastor at the Islands, with the full expectation of remaining there. And that a similar offer be made to each of the assistant missionaries, whether teachers, secular agents, or connected with the printing establishment and bindery, in case they shall, with the approval of the existing clerical association of the mission, become pastors at the Islands, with the intention of remaining there ; or in case they devote themselves to the business of teaching, as a permanent occupation at the Islands ; or of multiplying useful books as printers and bookbinders in the Hawaiian and English languages ; (in which case the Committee will be willing to enter into some proper arrangements with them for the printing and binding establishments ;) or of furnishing necessary goods from this country for the families of the brethren, on any plan not involving pecuniary risk on the part of the Board, which shall be approved by the mission. It being understood, that should any one afterwards, for any cause, deem it his duty to change the relations which this regulation contemplates being assumed by him to the people of the Islands, he shall make restitution to the Board of the property which he may acquire under this resolution, or make such pecuniary compensation to the Board, as his brethren then residing on the same Island with him, and then or at the present time connected with the Board, shall deem just and reasonable.

— “That when it shall be satisfactorily shown to the Prudential Committee, that the pastor contemplated in the foregoing resolution cannot obtain a proper support from his church and people, from the glebe lands of his parish, from the avails of his private property, and from other sources, the Committee will, for a time, make grants to aid in the support of such a pastor, after the manner of a Home Missionary Society.

— “That two of the brethren visit the United States ; that they be allowed to bring their families with them, should they deem it necessary so to do ; and that it be earnestly recommended to the other brethren and their wives not to come at present, but to commit their older children, whom they wish to send home, to the care of these two brethren, and to God’s gracious providence ; giving those brethren all proper representations and appeals to relatives and personal friends, with duplicates of the same for the use of the Secretaries of the Board ; and giving also to one of the returning brethren, as they may prefer, definite and positive instructions, and full delegated parental powers, to which there shall be the intelligent and cordial acquiescence of the child or children.

—“That the mission be instructed to hold a general meeting as soon as may be after the reception of the foregoing resolutions; and that the committee of the mission, appointed to act for it in the interim of its general meetings, be requested to take the necessary measures for convening such a meeting; or, if no such committee exists, that the brethren residing at Honolulu act for such a purpose.”

Among the exhortations, which accompanied these resolutions of the Committee, were the following:

“It seems to us all here, that *your* wisest course is to keep the greater part of your children with you at the Islands, and to give them such an education and setting up, as you can *there*;—as our fathers did in the first settlement of this country, and as the missionaries to Oregon will doubtless do. It is due to the native population, that your well-trained families should not all be taken from the Islands. *There will be* an Anglo-Saxon community at the Islands, and it is doubtless a part of your duty, as it is also your privilege, to see that it is a *religious* community.

“But let us exhort you earnestly, Dear Brethren, not to become greedy of filthy lucre, under this new aspect of your position. There will be great danger that, ere you are aware of it, some of you will be planning, and even scrambling, for wealth. If so, you will fall into temptation, and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition; for the love of money is the root of all evil! Still, using inspired language, we would say, ‘Flee these things; and follow after righteousness, godliness, faith, love, patience, meekness. Fight the good fight of faith; lay hold on eternal life, whereunto thou art called, and hast professed a good profession before many witnesses.’ There will be—there are—many who will be ready to give particular information, all over the Christian community, as to your ‘doctrine, manner of life, purpose, faith, long-suffering, charity, and patience.’ Oh, brethren, you have only come to a *new epoch* in your labors at the Islands. You will need to gird yourselves up anew, that you may become the fathers and founders of the Christian community, which is to exist in the North Pacific. Be *evangelists* in the highest sense. Let the establishment, exaltation, and glory of Christ’s kingdom at the Sandwich Islands, be the all-absorbing object of your lives, whether preachers or laymen. The lay brethren have a greater work before them, than has perhaps really entered into their calculations.

“The members of the mission will all co-operate kindly and fully with the government of the Islands, helping to organize their institutions for the support of religion and education, and

for bringing a strong native force into the field, for the pulpit and the school-room.

“Devise plans, by which the Board and the churches of this country may advantageously help you; and write us most freely, most fully, and with all possible thoughtfulness and care. We feel assured, that the prosperous establishment of Protestant Christianity at the Sandwich Islands, depends very much, if not entirely, on the course you pursue in view of the suggestions, plans, and provisions in this letter. May a large measure of wisdom and grace from on high be given you.”

It is due to Mr. Armstrong, and to the Prudential Committee, that one more extract be made from this letter.

“We have received a letter from Mr. Wyllie, earnestly proposing that Mr. Armstrong take the place of Minister of Public Instruction, vacated by the lamented decease of Mr. Richards. It must be an urgent case, and one bearing strongly on the interests of the mission, that will justify a missionary in going into connection with a civil government, as a part of it; for he thereby endangers his own spiritual interests and those of his family, and also his future reputation and standing with the people and church of God. Such cases, moreover, are apt to have, in the long run, a prejudicial influence on the cause of missions, in various ways; especially by lowering the work from its high spiritual dignity in the minds of missionaries, and thus bringing the general mind and heart of a mission more within the grasp of worldly considerations; and by bringing suspicion upon it in the minds of gainsayers, and giving them occasion to blaspheme.

“But, in the largest view the Committee are able to take of the case now under consideration, they are by no means confident, that it is not Mr. Armstrong’s duty to assume the particular office which is offered him by the Hawaiian Government, and risk the consequences; though, should he do so, we earnestly hope and advise, that he be not drawn into secular duties and state compliances and customs, foreign to his necessary duties in respect to the charge of education, and at variance with the ministerial office. The system of common schools at the Islands is in its *forming state*, as a system to be wholly sustained by the native community. The existence of the nation depends on its success; and its success is scarcely less important to the full attainment of the object now proposed, than it is for the civil institutions of the people. A self-supporting religious community cannot be formed without a tolerably well conducted system of common schools; and every thing will depend on the personal character, faithfulness and skill of the person who has the business in charge.

'The condition of the Islands is no longer *purely missionary*, but approaches more to the mixed condition of our new settlements. It is on this ground that we do not regard ourselves as swerving from the high missionary principles stated in the former part of this letter, while taking the necessary measures for bringing the mission at the Islands, as such, gradually to a termination. In doing this, the best possible use must be made of the actually existing instrumentalities, and they must be used as in Christian countries.'

The mission assembled at Honolulu on the 9th of April last, and continued in session four or five weeks. The response made to the proposals of the Committee is in general favorable. Indeed, the Committee were informed, by letters received soon after their letter of July 19, 1848 was on its way and before it had reached the Islands, that the mission was in some measure prepared for the proposals, by reflections on the facts which had operated so forcibly on the minds of the Committee. It was a bold, but necessary measure, involving the risk of not a few evils of no small magnitude, but demanded as the only means of escaping others far greater and more injurious. Such is the view taken by the mission. The following extracts from the report adopted by the mission, will show how the proposals were met by the brethren.

"We concur in the sentiments expressed in the fifth resolution of the Prudential Committee, and no obstacles, on our part, will be thrown in the way of any who may choose to become Hawaiian subjects.

"We also concur in the propositions expressed in the sixth resolution of the Committee, on the subject of purchasing houses, etc., (should any one have the ability and the desire so to do,) and of the investment of private property; subject only to those moral influences, which control the acts of all good and independent men and ministers of Christ.

"We also approve of the suggestions embodied in resolution seventh, and we will endeavor to carry them into effect, as fast and as far as may be discreet and safe. Each pastor will be left to select his own time and mode of seeking a dissolution of his connection with the Board. A few may feel prepared to do so at once; others, perhaps, after the lapse of one or two years; others still, after a longer period; and some of our number cannot foresee the time when their poor, wasting people, will be able to sustain them.

"We approve of the proposition in the eighth resolution in the General Letter of the Committee,"—relating to the aid to be given to missionaries in certain circumstances, after the manner of a Home Missionary Society.

"Notwithstanding all we have said in this report, we would not have the Board and our patrons at home, indulge too sanguine expectations of an immediate release from their benevolent efforts for this people. The Hawaiians are still poor; they have just been decimated and disheartened by pestilence; and it remains yet to be seen, that they can do any very considerable part towards the support of their own pastors, to say nothing of teachers and other helpers, of the seminaries, etc. etc.

"Our hearts respond promptly and cordially to the sentiments of encour-

agement, and to the notes of caution and of exhortation, as expressed in the letter. We feel that we are about to be brought into new circumstances, new relations, and new trials; in which we shall be called to practice new self-denial, and increased watchfulness, and where we shall need large measures of faith and of the spirit of Christ, in order to secure that high tone of piety, and that supreme and entire consecration, which shall suffer us to know nothing among this people but Christ and him crucified."

A very few have as yet made application to the Committee for a release, on the plan above described. It will require considerable time and much correspondence to bring the arrangement to its results; and considering what humanity is in its best estate on earth, it would not be strange, where the interests of so many are involved, should the Committee have some perplexing cases to adjust before the desired consummation is reached. The brethren at the Islands have met these proposals, as a body, in a manner which is highly creditable to their intelligence and piety, and which entitles them to the confidence of the churches at home. They appear to appreciate the responsibilities of their present situation, and to be desirous of performing their duties to their Lord, and to the people of the Sandwich Islands.

Changes are proposed in the manner of conducting the secular concerns of the mission, the press and bindery, the female seminary at Wailuku, and the seminary at Lahainaluna; the effect of which, in the end, will be a considerable saving of expense. The arrangement for the seminary at Lahainaluna is the only one in a state yet to be reported, and the documents relating to it will be found in the Appendix to this Report.* The government of the Sandwich Islands have agreed to accept a proposal from the mission to receive that institution as its own, and meet its expenses, and sustain it "as an institution for the cultivation of sound literature and solid science;" and further, (to use the language of the mission in its letter to the Government,) "that it shall not teach, or allow to be taught there, any religious tenet or doctrine contrary to those heretofore inculcated by the mission, a summary of which will be found in the Confession of Faith herein inclosed; and that, in case of the non-fulfillment or violation of the conditions, upon which this transfer is made, by the said Hawaiian Government, the whole property hereby transferred and herein before specified, together with any additions and improvements which may have been made upon the premises, and all the rights and privileges hereby conveyed or transferred to the said Hawaiian Government by the said Sandwich Islands mission, shall revert to the said mission, to have and to hold the same for and in

* See Appendix.

behalf of the American Board of Commissioners for Foreign Missions."

It was subsequently agreed, that, in case the Government "should find it expedient to divert this establishment to other purposes than those of education, it shall be at liberty to do so, on condition that it sustain an institution of like character, and on similar principles, in some other place on the Islands, or pay the sum of fifteen thousand dollars to said mission in behalf of the Mission Board in Boston."

The agreement was of course made dependent on the approval of the Prudential Committee; and that approval has been given.

The Committee close this report of the mission, thus unexpectedly protracted, by an extract from the last General Letter of the mission, dated May 5th, while the special annual meeting was in session; and by a tabular view of the churches on the Islands, prepared at that meeting for the year ending April 30, 1849. The tabular view of the churches is given first.

STATIONS.		On examination past year.	Whole No. on examination.	Dismissed past year.	Whole No. dis- missed	Deceased past year.	Whole No. de- ceased.	Excluded past year.	Whole No. re- main'g exclu'd.	In regular stand- ing.	Children baptized past year.	Whole No. bap- tized.	Marriages past year.	Average cong- regation.
HAWAII.	Hilo and Puna, . . .	265	9,647	28	453	703	3301	25	387	5,906	108	3,906	91	
	Waimea,	96	5,955	12	812	264	1464	51	800	2,292	39	1,226	62	200
	Kohola,	26	1,791	19	188	130	500	23	80	1,264	27	793	80	900
	Kealakeokua, . . .		2,694	16	841	59	574	14		1,265	23		46	300
	Kau,	97	1,291	26	236	130	377	2	51	924	25	395	40	
	Kailua,		2,339	67	466	139	575	33	95	1,465	12	1,692	22	450
MAUI.	Hana,		262	2	20	58	98	10	51	566		276	78	
	Wailuku,	55	1,573	9	319	58	212	18		1,262	17	979	73	
	Lahainaluna, . . .									*41				
	Lahaina,	90	1,119	48	222	126	363		20	762	53	1,105	55	
MOLOKAI.	Kaanapali,									*230				
	Honolulu, 1st, . . .	276	1,401	8	45	85	235	40	16	1,129			52	
	Honolulu, 2d, . . .	306	2,380	18	184	164	486	14		1,595	34	636	134	1200
	Ewa,	126	2,121	28	273	134	624	14	608	1,131	24	626	137	1000
KAUAI.	Waianae,	10	1,914	18	290	111	356	8	167	1,430	35	559	44	900
	Waialua,	5	256	8	21	49	79	6	13	334	4		20	
	Kaneohe,	151	924	5	70	52	155	8		610	36	654	35	
	Waiola,	36	326	3	22	27	90	1	22	203	2	151	37	450
	Koloa,	40	292	1	29	20	78	4	17	259	12	102	40	
	Waimea,	8	269	1	79	11	56			201	3	160		
Total,		7	403	2	82	32	131	2	29	233	8	179	58	350
Total,		1594	36,860	319	4652	2352	9754	273	2356	23,102	462	13,439	1104	5750

* These numbers are taken from the report of the mission for 1848.

In reviewing the history of the Hawaiian churches for the past year, we find much occasion for gratitude to God. He still watches over his own heritage in these Islands. The gospel has been preached; its ordinances have been observed; its duties have been inculcated. The purity of the churches has been in a good measure preserved, and its discipline maintained. Christian doctrines are better known, and Christian duties better practiced, from year to year. Professors of religion make progress in knowledge and piety; and many give increasing evidence that they are the true followers of the Savior.

The cases of defection and discipline in most of the churches have been less the past year than in previous years. This is not owing to any change or laxness in discipline ; but knowledge is increased, the light of the gospel shines clearer, the standard of morality is gradually elevated, Christian character is becoming more and more established, and Christians more confirmed in the faith of the gospel.

On some of our churches and congregations the Spirit has been poured out during the past year. This is true more particularly of the first part of the year. Our houses of worship were filled with attentive and serious hearers on the Sabbath ; conference and prayer-meetings were well attended ; many attended our meetings for religious inquiry and conversation, and some of them we hope have been truly converted to the Lord. The whole number added to the churches by profession the last year is 1,594. But during the prevailing sickness which continued four or five months, our religious meetings were almost entirely suspended ; our congregations on the Sabbath small ; the pastors' time almost entirely devoted to the sick and the dying ; and since health has been generally restored, our congregations have not been as large as before the sickness ; nor has there been as much progress in religion at our stations for the last few months as there was in the former part of the year. The effects of the sickness have been to debilitate the body, enfeeble the energies of the soul, produce a lassitude of mind, though not, we trust, to diminish permanently the interest of Christians in religion.

The prevailing epidemics of the past year have been fatal in almost all our churches. Many have rested from their labors. The whole number of church members who have deceased during the year, is 2,352, a greater number than has died during any previous year. Many of these, we believe, have died to live again. Among them are some of our valued helpers in the work of the Lord. One licensed preacher, by the name of Kaili, has been numbered with the dead. He was a graduate of the mission seminary, and preached acceptably for some time to a congregation on Maui. At the time of his sickness he had the care of a congregation at Waititi on Oahu. He was a valued fellow-laborer in the gospel. His end was peace ; his memory is precious.

The duty of contributing for the support of the gospel is often inculcated upon the members of our churches. We teach them that they ought to lay by in store, as God hath prospered them, that they may have to give to him that needeth. We remind them that they have freely received the privileges and blessings of the gospel, and that it is their duty freely to give. Monthly or quarterly contributions are taken up in all the native churches. Most of the members contribute something ; and many give cheerfully of their substance for the work of the Lord. Some give all they are able to give.

But we do not think that many of the Hawaiian churches will soon assume the entire support of their pastors. Perhaps none of them will, so long as they are under the care of foreign pastors ; for a large majority of the church members are poor and destitute of means. Nor is there much prospect that they will acquire wealth fast. They now give out of their deep poverty. Most of them are far from markets ; and it is difficult for them to commute their produce for money. Other objects of benevolence are often brought before them. Demands are made upon their scanty resources for the poor among them, for the schools, for the erection, completion and repair of their houses of worship, and sometimes also for sending the gospel to other lands. And much ought to be expended by them for their own improvement and the improvement of their families, in providing the means of living, and in multiplying the comforts and conveniences of civilized life.

But we shall continue to impress upon professing Christians their obligations to give for the support of the gospel ; and we have reason to believe that we shall find, in most of our churches, a cheerful response to our appeals.

NORTH AMERICAN INDIANS.

OREGON MISSION.

TSHIMAKAIN.—Vacant.

Absent from their Station.—Elkanah Walker, Cushing Eells, *Missionaries*; Mrs. Mary Walker, Mrs. Myra Eells.

Without a Station.—Henry H. Spalding, *Missionary*; Mrs. Eliza Hart Spalding.

(1 station; 3 missionaries, 3 female assistant missionaries;—total, 6.)

The last Annual Report contained a succinct history of the tragedy which occurred at Waiilatpu, November 29, 1847, as also of the changes which took place at the other stations, consequent upon that event, so far as they were known to the Prudential Committee prior to the last meeting of the Board. Intelligence had been received, it will be remembered, that every point which the mission were occupying at the date of the massacre of Dr. Whitman and others, had been abandoned. The stations at Waiilatpu and the Dalls had been converted into military posts; and the continued occupancy of Clear Water and Tshimakain had become insecure. The safe arrival of Mr. and Mrs. Spalding at Oregon city was announced; as also the removal of Messrs. Walker and Eells, with their families, to Fort Colville.

LOWER STATIONS RELINQUISHED.

At the date of the most recent communications from Mr. Spalding, he was at Tualatin Plains, engaged in teaching. He has not endeavored to resume the missionary work among the Nez Percés; inasmuch as the providence of God has not seemed to open the way for his return to his former station. The Prudential Committee think he has judged wisely. Nor have any attempts been made to recommence operations at Waiilatpu or the Dalls; this has been altogether impracticable. And from all the information which the Committee have been able to obtain, they have come to the conclusion that all the stations, except Tshimakain, ought to be abandoned. There can be no necessity, it is presumed, for going into the reasons which have brought them to this result. The case appears to be too clear to admit of any question. Accordingly, a letter was written to the mission, nearly a twelve-month ago, apprising the brethren of the decision in respect to Clear Water, Waiilatpu and the Dalls. The efforts of the Board, therefore,

in behalf of the Nez Percés, Kayuses and Walla Wallas must be considered as terminated.

REMOVAL OF MESSRS. WALKER AND EELLS TO OREGON CITY.

It was the hope of Messrs. Walker and Eells, when they removed their families to Fort Colville, that the wars and rumors of wars which had made their continued residence at Tshimakain insecure, would soon cease, and that quiet would be so far restored as to justify them in resuming their labors. Prior to the event which cast so deep a shadow over the whole mission, these brethren had been more than usually encouraged by their prospects among the Flat Heads. In a letter which was written by Mr. Walker, less than a fortnight before the death of Dr. Whitman, he dwelt particularly upon this topic, and urged the necessity of a reinforcement.

Instead of returning to Tshimakain, however, Messrs. Walker and Eells thought it their duty, in the course of a few weeks, to leave that part of the country for the white settlements. The immediate occasion of their taking this step was a proposition, made by a military force, to escort them to a place of safety. When the American troops had advanced in pursuit of the Indians, implicated in the affair of Wailatpu, till they had come within some three or four days' march of Tshimakain, it was decided to go no further. But the question arose among the officers, "Shall the mission families among the Flat Heads be left as they are?" Col. Lee addressed his regiment, and then requested an expression of opinion on the part of his soldiers. No verbal response was made; but sixty men offered to go at once to the rescue. Others would have tendered their services, but for the wretched condition of their horses. Major Magone commanded the volunteers.

After taking the best advice which was accessible, Messrs. Walker and Eells became convinced that it was their duty to embrace so favorable an opportunity for placing their families beyond the reach of danger. The Indians, on learning their purpose, made no objection. The necessary arrangements having been made, the mission families left Tshimakain on the 3d of June, 1848, and reached Wailatpu seven days later. At the end of another week, they arrived at the Dalls. Thence Mr. and Mrs. Walker, with Mrs. Eells and the children, proceeded by water to Oregon city, where they landed, June 22. Mr. Eells joined them on the 24th. The thanks of the Board are due to Col. Lee and Major Magone, for the lively interest which they have taken in the welfare of these servants of Christ; and the disinterested conduct of the soldiers deserves the highest commendation.

Mr. and Mrs. Eells subsequently took charge of the Oregon Institute; and Mr. Walker has endeavored to make himself useful among the white population, as he has had opportunity. In justice to Mr. Eells it should also be stated, that after the removal of the mission families to Fort Colville, and before their departure for the valley, he was indefatigable in his efforts to establish and maintain a good understanding between the Indians near Tshimakain and the whites; and he had the pleasure of seeing his labors crowned with success. Mr. Lewes, Chief Factor of the Hudson's Bay Company, has borne his unsolicited testimony to "the Christian perseverance and praiseworthy assiduity" of our missionary brother, amid "much personal risk," as well as "bodily fatigue."

The Prudential Committee have not been perfectly clear as to what course should be pursued in regard to Tshimakain, because they have not felt sure that they had all the materials for forming a correct opinion. On the whole, however, they have thought that the station had better be relinquished; and letters to this effect have been written to Messrs. Walker and Eells. Still, if those brethren, by reason of any change in the circumstances of the Indians, shall wish to return to their former post, the question will come up again for consideration. And should they deem it inexpedient (as is most likely) to attempt any thing further among the Indians, it is not expected that they will return to the Atlantic States. They will probably find open doors of usefulness much nearer; and these, for the Master's sake, they will be happy to enter.

CHOCTAW MISSION.

WHEELOCK.—Alfred Wright, *Missionary*; Henry K. Copeland, *Assistant Missionary*; Mrs. Harriet B. Wright, Mrs. Abigail Copeland; Mrs. Ann B. Dana, Misses Sarah Ker and Caroline Dickinson, *Teachers and Assistants*; Pliny Fisk, *Native Preacher*.

STOCKERIDGE.—Cyrus Byington, *Missionary*; David H. Winship, *Steward of the Boarding School*; Mrs. Sophia N. Byington, Mrs. Winship; Misses Harriet N. Keyes and Elizabeth J. Hough, *Teachers and Assistants*.

PINE RIDGE.—Cyrus Kingsbury, *Missionary*; Mrs. Electa M. Kingsbury; Misses Harriet Goulding and Hannah Bennet, *Teachers and Assistants*.

GOOD WATER.—Ebenezer Hotchkin, *Missionary*; Horace D. Smith, *Assistant Missionary*; Mrs. Philena T. Hotchkin; Misses Catharine A. Fay, Juliet Slate and Angelina Hosmer, *Teachers and Assistants*.

NORWALK.—Lewis Bissell, *Steward of the Boarding School*; Horace W. Pitkin, *Teacher*; Mrs. Mary J. Bissell; Misses Marcia Colton and Eunice Starr, *Assistants*.

MOUNT PLEASANT.—Charles C. Copeland, *Licensed Preacher*; Mrs. Cornelia Copeland.

OUT-STATIONS—*Mount Zion and Good Land.*

Absent.—Edwin Lathrop, *Assistant Missionary*; Mrs. Cornelia C. F. Lathrop.

(6 stations and 2 out-stations; 4 missionaries, 1 licensed preacher, 6 male and 21 female assistant missionaries, 1 native preacher;—total, 33.)

The last Annual Report contained a brief history of this mission from its origin, which showed that the blessing of God had been remarkably vouchsafed to it for a series of years. During the period which is now under review, our brethren have been permitted to bear their testimony again to the mercy and faithfulness of the great Head of the Church. No other tribe of Indians has shared so largely in the favor of Zion's King as the Choctaws; and few Christians, in any part of the world, have beheld such displays of the converting and sanctifying power of the Holy Spirit, for the last nine years, as have the Choctaw churches.

ADDITIONS TO THE CHURCHES.

The amount of direct missionary effort put forth, during the year, has been less than the state of the people and the wants of the churches demand. The brethren have evidently labored to the full extent of their ability; but such are the dimensions of their field that it is impossible for them, after attending to other duties, to proclaim the unsearchable riches of Christ as frequently and widely as they wish. The efficiency of the mission would undoubtedly be increased by an accession of two or more ordained associates; and this subject is receiving the attention of the Committee at the present time. It is an encouraging fact, that in addition to one native preacher who makes himself very useful, two other Choctaws have been received under the care of the Presbytery, with a view to their being set apart to the work of preaching the gospel.

Notwithstanding the inadequacy of the laborers, however, to the work which needs to be done, the Lord has blessed them in their weakness, and cheered them by the constant tokens of his goodness. In different and distant parts of their field, and throughout nearly the entire year, the inquiry has been heard, "What must I do to be saved?" Even among the western Choctaws, where for a time there were providential hinderances to the preaching of the Word of a very unusual character, a few have been gathered into the fold of the good Shepherd. It was in reference to the churches in this part of the nation, that Mr. Kingsbury wrote as follows, in March last: "God has been better to us than our fears. Meetings have been generally kept up throughout the winter by the elders, when no minister was present; and they have been better attended than could have been expected. Aged people have been seen walking a considerable distance over the sleet and ice, with bare feet; and they have sat for hours in a cold house without a floor, listening to the messages of mercy."

The present state of the churches connected with this mis-

sion, as also the additions made to them since the last report, will appear more fully from the following table :—

<i>Churches.</i>	<i>Received on Profession.</i>	<i>Received by Letter.</i>	<i>Present No.</i>
Wheelock,	37	4	210
Stockbridge,	14	1	112
Pine Ridge,			48
Good Water,	66		330
Mount Pleasant,	11		38
Chickasaw,		3	54
Six Towns,	8	3	42
Mayhew,	7		26
Bennington,	30	8	38
Mount Zion,		61	61
	<hr/> 173	<hr/> 80	<hr/> 959

NEW CHURCHES.

The Bennington and Mount Zion churches have been organized during the past year; the former being west of the Boggy, and not far from Mount Pleasant, while the latter is some thirty-five or forty miles north of Wheelock. Mr. Fisk is settled in the wild and broken region inhabited by the members of the Mount Zion church, all of whom have heretofore belonged to the Wheelock church.

It is but a few years since the gospel began to exert its transforming influence in that part of the nation. In December, 1844, nine of its population joined the church at Wheelock. Others have followed their example, from time to time; while a few professors of religion who formerly resided elsewhere, have taken up their abode in the same neighborhood; and now they have a church consisting of sixty-one members. As the history of this little flock is peculiarly interesting, an extract will be given from a letter of Mr. Wright, dated July 17, which shows how the Lord has blessed them hitherto.

The movement began in a family of six brothers, four of whom are consistent and devoted members of the church, and two its faithful and useful elders. One other brother died in the faith, after being propounded for admission to the church. Four of these brothers had learned to read our Choctaw books, and they believed the truths taught in them, and felt their obligation to put in practice what they had learned. They gave up their amusements and began to keep the Sabbath. They wished to teach their offspring what they had themselves learned. But, living in a neighborhood where the people were much given to ball-plays and other amusements, they felt that it would be impracticable for them to train up their children aright. They accordingly determined to remove to some unoccupied part of the country, where their little ones, freed from the contaminating influence of evil examples, could be more easily controlled, and more readily brought under instruction. Though none of the brothers had at that time made a profession of their faith in Christ, yet they determined to have a school and the preaching of the gospel in their new location. And accordingly, when they went to look for a new home, Mr. Fisk, at their request, went with them; and from

the commencement of their settlement he has preached to them a part of his time ; and for the last two years he has lived among them. They have also maintained a Saturday and Sabbath school, in which the children and many of the adults have been taught in the native language. The Lord has evidently smiled upon them ; and perhaps there is no neighborhood in the nation, where the gospel has a more pervading influence.

PROGRESS IN PIETY.

It is gratifying to find that there are some indications of increased spirituality among those who have professed to be followers of the Lord Jesus Christ. The subjoined remarks of Mr. Wright, though intended to set forth the state of his own flock more particularly, will doubtless apply to nearly all the churches in the Choctaw nation.

In regard to the members of the church, it may not be improper to remark that some, by their wavering, unsteady course, give us pain and cause us to stand in doubt of them ; but over much the larger part we are permitted to rejoice, as affording evidence, by their humble walk and godly conversation, of their heavenly birth and heirship. And the spirit of prayer which has characterized most of our members, gives us much comfort and encouragement. Their weekly neighborhood prayer-meetings, where a few can meet together, have been well sustained. And another evidence of their being called unto the fellowship of the Son of God, is their desire for knowledge and their love for the word of God. With scarcely an exception, the male members of the church can read ; and so can most of the female members ; some having learned after the use of glasses became necessary. It is pleasant to add that, from the reading of the Scriptures and the teaching of the Holy Spirit, there is evident growth in grace and in the knowledge of our Lord and Savior Jesus Christ. And though, from their former ignorance and want of self-control, there is much imperfection, still there is an increasing maturity of Christian character.

A willingness to practice self-denial, and make sacrifices for the good of others and for the honor of the Savior, is a cheering characteristic of the piety of many in these churches. The statistics are not at hand to show how much has been contributed to the different objects of Christian benevolence during the past year. It is known, however, that ninety-eight dollars have been given to such objects at Stockbridge ; and Mr. Kingsbury reports his monthly concert collections as amounting to \$138 60. The Wheelock church have also sent forty-two dollars to the American Bible Society, as a thank-offering for the New Testament, which that institution printed last year in the Choctaw language.

SCHOOLS.

The boarding-schools continue to be prosperous. The pupils have not only made commendable proficiency in their studies ; but some of them, apparently, have attained to a saving knowledge of the plan of salvation revealed in the gospel of Christ.

It gives the Committee much pleasure to say, that all those who are charged with the management of these schools, seem to have performed their duty in the most diligent and satisfactory manner. Attention is given, not merely to the improvement of the mind, but to the formation of industrious habits, and the development of the social nature. The great truths of Christianity, moreover, are held up before the pupils with a faithfulness and assiduity which, with the blessing of God, have already received a rich reward. In speaking of the school at Wheelock, Mr. Wright says, under date of July 17, "There is at the present time a most interesting state of religious feeling in the school; and several of the older girls express a hope of having passed from death unto life. We cannot but feel that the Holy Spirit is evidently operating upon the minds of not a few of the children under our care, and, we trust, savingly in respect to some at least." Two were admitted to the church a few days previously. At Good Water six pupils have been received into Christian fellowship, making the whole number in that school, who are professors of religion, twenty-six.

The following table, compiled from the latest reports, will show the number of pupils in these schools respectively.

<i>Schools.</i>	<i>Boarded at cost of Nation.</i>	<i>Other Boarders.</i>	<i>Day Scholars.</i>	<i>Boys.</i>	<i>Girls.</i>	<i>Total.</i>
Wheelock,	24	10	15		49	49
Stockbridge,	27		8		35	35
Pine Ridge,	24	3	4		31	31
Good Water,	44		12		56	56
Norwalk,	16	10		26		26
	<hr/> 135	<hr/> 23	<hr/> 39	<hr/> 26	<hr/> 171	<hr/> 197

In the school for boys at Norwalk, under the care of Mr. Pitkin, there is a missionary society, which has given twenty dollars to the Board during the year. The girls at Wheelock have also a missionary society; and they have contributed, according to their ability, towards the completion of the church at that station.

The destruction occasioned at Pine Ridge in the spring of 1848, by a tornado, and the consequent suspension of the boarding-school, were mentioned in the Report of last year. The Choctaw government made very liberal appropriations for repairing the loss; and valuable assistance was rendered by various individuals; so that, on the 30th of November last, the scholars were again assembled. Since that time they have pursued their studies without interruption. "We think," says Mr. Kingsbury, in a recent letter, "that the school has never been more pleasant, or made better progress, than during the present term."

The Saturday and Sabbath schools are still exerting a very happy influence. It is not known to the Committee how many are in operation at the present time, as the reports are incomplete. Mr. Wright says there are eight in his field, and in connection with five of these there are religious exercises on the Sabbath. "These schools," he says, "have prepared the way for the preaching of the gospel in several places."

OTHER LABORS—CHANGES.

The Choctaw New Testament was carried through the press of the American Bible Society last year, under the supervision of Mr. Wright, and introduced into the nation, to the great joy of many who had long desired to read this portion of the Scriptures in their own tongue. Mr. Wright spends a part of his time in translating the Old Testament into the same language. Mr. Byington will gladly aid in this work, so far as his other labors may permit.

Many changes have taken place during the past year among the members of the mission. Soon after the annual meeting of the Board, disease and death entered the family of Mr. Hotchkin, and scenes of the most painful interest ensued. Miss Downer, who had been a successful teacher for several years, was called away from her labors on the 15th of October. In reply to a question, Can you give up all into the hands of the Savior? she said, "Yes, in him is all my trust." This was the last sentence which she uttered. On the 3d of November, Miss Belden, also a faithful and beloved teacher, followed her associate, leaving behind a cheering testimony to the excellency of the gospel of Christ. "I have never," says Mr. Hotchkin, "seen so tranquil, peaceful and happy a state of mind. No doubt seemed to trouble her for a moment. Whenever she was questioned as to her wish to be restored to health, her answer invariably was, 'Not as I will, but as thou wilt.'" About the same time, the health of Miss Fox became so much impaired, that her return to her friends became indispensable. The vacancies, occasioned so unexpectedly, have been supplied by Miss Fay, formerly at Mount Pleasant, Miss Slate, formerly at Pine Ridge, and Miss Angelina Hosmer, of Bedford, Massachusetts, who joined the mission last spring.

Mr. and Mrs. Potter, at their own request, and with the consent of the mission, have been transferred to the Sioux mission. Miss Edwards has accompanied them. Mr. and Mrs. Strong, at their own request, have been released from their connection with the Board. He is expecting to labor as a home missionary in Iowa. Mr. and Mrs. Breed returned to Connecticut a few weeks since, on account of her failing health. She died at Colchester, on the 8th of August, after being a member of the

mission less than two years. Mr. Breed has since been released from his connection with the Board. Miss Lydia S. Hall and Miss Mary Ann Root have received permission to discontinue their labors among the Choctaws. Mr. Edwin Lathrop and Miss Cornelia C. F. Dolbear have been united in marriage; and they are now in New England, with the expectation of returning to the mission next year. Mr. and Mrs. Bissell, formerly of this mission, have taken the place of Mr. and Mrs. C. C. Copeland at Norwalk. Miss Eunice Starr, of Norwich, Connecticut, Miss Elizabeth J. Hough, of New Britain, Connecticut, and Mr. Horace D. Smith, of Williamstown, Massachusetts, joined the mission last spring. Miss Hough, it will be seen, takes the place of Miss Hall at Stockbridge; Miss Starr is at Norwalk; and Mr. Smith assists Mr. Hotchkin at Good Water.

CHEROKEE MISSION.

DWIGHT.—Daniel S. Buttrick, Worcester Willey, *Missionaries*; Jacob Hitchcock, Kellogg Day, *Assistant Missionaries*; Mrs. Mary Ann Willey, Mrs. Nancy B. Hitchcock, Mrs. Mary L. Day; Misses Eliza Giddings and Julia S. Hitchcock, *Teachers*; one native assistant.

FAIRFIELD.—Elizur Butler, M. D., *Missionary*; Mrs. Lucy A. Butler; Miss Esther Smith, *Teacher*; one native assistant.

PARK HILL.—Samuel A. Worcester, *Missionary*; Stephen Foreman, *Native Preacher*; Mrs. Ann O. Worcester; Miss Eliza Ann Worcester, *Teacher*; Edwin Archer, *Native Printer*.

LEE'S CREEK.—Timothy E. Ranney, *Missionary*; Mrs. Charlotte T. Ranney.

HONEY CREEK.—John Huss, *Native Preacher*.

(5 stations; 5 missionaries—one a physician, 2 native preachers, 2 male and 10 female assistant missionaries, 3 native assistants;—total, 22.)

Miss Stetson has been removed from her labors by death. Her decease occurred on the 29th of December, 1848. "In her whole missionary course," the mission say, "she was most indefatigable in her efforts to do good. In all the relations of life, she was an example of persevering energetic action and consistent piety. She died in faith, trusting herself entirely in the hands of the Lord Jesus Christ as her only and sufficient Savior." Mr. and Mrs. Orr, after having devoted the best years of their lives to the moral and intellectual improvement of the Cherokees, have retired from the mission, and, at their own request, been released from their connection with the Board. The health of Mr. Buttrick is still feeble; but he is grateful for the privilege of spending the last years of his life among his red brethren, and making such efforts in their behalf as his weakened energies will permit.

NEW STATION—GENERAL PROGRESS.

A new station has been commenced on Lee's Creek, in Skin Bayou District, about seventeen miles from Dwight, some nineteen or twenty from Fairfield, and about sixteen from Fort Smith and Van Buren. Mr. and Mrs. Ranney have been requested to take charge of the operations of the mission at that point; and they appear to be much pleased with their prospects. The Cherokees seldom live in compact settlements, their national domain being very extensive, and their agricultural habits requiring large tracts of land; in the vicinity of Lee's Creek, however, there appears to be a greater number of families than is usually found within the same distance of each other. It is an interesting fact, moreover, that nearly all are "full Cherokees;" a class who are becoming more and more anxious to avail themselves of the benefits of missionary labor. Mr. Foreman has preached regularly, three Sabbaths in each month, at Caney Creek and at White Oak Spring; the former being about midway between Park Hill and Fairfield, the latter about seven miles from Park Hill in the opposite direction. In both places the attention given to the Word has been good.

Nothing of special interest has occurred in the history of the mission or of the people, during the past year. The excitement which has been so general in the United States, occasioned by reports of untold wealth in California, has reached the Cherokees; and a few have gone by the over-land route in search of gold. In the main, however, the year has been free from disturbing influences; and the nation has been left to move forward, slowly but surely, in its career of improvement. And not only have quiet and good order generally prevailed; education has continued to receive the fostering care of the government; and temperance principles appear to have made some progress. Large and spirited meetings have been held in different districts, attended by the missionaries and others, with the design of warning the Cherokees to beware of their worst enemy, and to shun all places of temptation and danger. Mr. Worcester was present at three of these meetings, held in May last, at Honey Creek, Beatie's Prairie, and Spring Place; and he had the pleasure of seeing two hundred and forty-five persons subscribe a pledge to abstain from all intoxicating drinks.

STATE OF THE CHURCHES.

The missionaries are not able to report a season of refreshing, such as they have long desired to behold among the Cherokees. The hope has been indulged, in the nation as well as elsewhere, that as the troubles and distractions of former years were passing away, the Spirit of the Lord would descend upon this portion of

his heritage ; but hitherto the blessing has been withheld. At Honey Creek, in connection with the labors of Mr. Huss, there appears to have been more than ordinary interest in the truths of the gospel.

The church at Park Hill has received a small accession to its members. But the churches at Fairfield and Dwight report fewer communicants than they had last year ; though there has been at times more than usual solemnity at both stations, the fruit of which may hereafter appear.

The statistics of the four churches are as follows :—

CHURCHES.	<i>Received on Profession.</i>	<i>Received by Letter.</i>	<i>Restored.</i>	<i>Deceased.</i>	<i>Dismissed.</i>	<i>Excommunicated.</i>	<i>Present No.</i>
Dwight,				4		1	51
Fairfield,				3	6		75
Park Hill,	2	3	1		2		46
Honey Creek,	8						43
	10	3	1	7	8	1	215

There are signs of progress in Christian liberality, which show that some at least have received the gospel not altogether in vain. Mr. Willey writes : “ One member of our church has determined to adopt the Old Testament rule of giving this year ; and he is laboring every day with the intention of devoting a tenth of all he can earn and raise to the service of God, by putting it into the treasury of the American Board. He says also that he has persuaded a number of his neighbors to make the same resolution.” Mr. Worcester reports the monthly concert collections at Park Hill, for the year, as amounting to \$80 94. The sum of \$56 56 was also contributed at a public service, held during the annual meeting of the Cherokee mission at the same station, in September last.

SCHOOLS—THE PRESS.

The boarding-school at Dwight has lost a valued and long tried friend. For many years, Miss Stetson has watched over the pupils, during their residence at the station, with maternal solicitude ; and when they have gone forth to mingle in other scenes, her affections have followed them. Her name and her memory will long be associated with the annals of the institution. Save the changes which her death has occasioned, it is believed that the history of the school during the past year has been similar to that of previous years. The number of boarding pupils has been necessarily less ; and at the close of the last term it was only eighteen. Miss Giddings says that the progress of

the scholars in their studies has been satisfactory, and their general deportment good. A few have appeared unusually serious; but it is not known that any have passed from death unto life.

The whole number of pupils in the day-school at Park Hill, within the last twelve months, has been sixty; the average daily attendance, however, has been only twenty-four; and at the date of the last report it was still less. In other respects the school appears to be prosperous. Instruction is given to scholars of very different grades; provision being made, not only for the youngest children, but for those who wish to attend to the higher branches of education. From the day-school at Fairfield, no report has been received.

The press at Park Hill has been less active than usual during the period under review, in consequence of the embarrassed finances of the Board. For a part of the time, indeed, the printer has been employed as a teacher in one of the public schools. Mr. Worcester's report is as follows:—

IN CHEROKEE.

	<i>Size.</i>	<i>Pages.</i>	<i>Copies.</i>	<i>Total Pages.</i>
The Swiss Peasant and One Thing Needful,	24to	24	5,000	120,000
Cherokee Hymns, 8th edition,	"	70	5,000	350,000
Epistles of Peter,	"	28	2,600	72,800
Addition to Select Passages of Scripture,	"	20	2,600	52,000

IN CHEROKEE AND ENGLISH.

Cherokee Almanac for 1849,	12mo.	36	1,000	36,000
Confession of Faith and Covenant,	24to	12	200	2,400
			<hr/>	<hr/>
			16,400	633,200

It is obviously desirable that more should be done towards providing books for the Cherokees in their native tongue. They have obtained access as yet to but a small part of the Bible; and their other religious reading has a very narrow range. This deficiency, Mr. Worcester, with the valuable assistance of Mr. Foreman, is endeavoring to supply; and it is certainly to be hoped that no obstacle will be placed in his way by the state of the treasury.

SIOUX MISSION.

LAC-QUI-PARLE.—Stephen R. Riggs, Moses N. Adams, *Missionaries*; Jonas Pettijohn, *Farmer*; Mrs. Mary A. C. Riggs, Mrs. Mary A. M. Adams, Mrs. Fanny H. Pettijohn, Miss Martha A. Cunningham.

TRAVERSE DES SIOUX.—Robert Hopkins, Joshua Potter, *Missionaries*; Alexander G. Huggins, *Farmer and Teacher*; Mrs. Hopkins, Mrs. Potter, Mrs. Lydia P. Huggins, Miss Jerusha Edwards.

PRAIRIEVILLE.—Samuel W. Pond, *Missionary*; Mrs. Cordelia F. Pond.

OAK GROVE.—Gideon H. Pond, *Missionary*; Moses S. Titus, *Farmer*; Mrs. Sarah P. Pond.

KAPOSIA.—Thomas S. Williamson, M. D., *Missionary and Physician*; Sylvester M. Cook, *Teacher*; Mrs. Margaret P. Williamson; Miss Jane S. Williamson, *Teacher*.

RED WING.—John F. Aiton, *Missionary*; Joseph W. Hancock, *Teacher*; Mrs. Nancy H. Aiton, Mrs. Hancock.

(6 stations; 8 missionaries, 5 male and 14 female assistant missionaries;—total, 27.)

Messrs. Hopkins and G. H. Pond were ordained to the work of the ministry in September, 1848. Mr. and Mrs. Adams received their designation to Lac-qui-parle last autumn; and at the same time, Mr. and Mrs. Aiton were requested to commence a new station at Red Wing's Village, sometimes called Rem-nica. A description of this place, furnished by Mr. Aiton, will be found in the *Herald* for August, 1849. Mr. and Mrs. Potter, formerly of the Choctaw mission, arrived among the Sioux in October last. They were accompanied by Miss Edwards, who had been residing with them at Mount Pleasant. Mr. Potter spent the winter at Fort Snelling; and in May his brethren requested him to remove to Traverse des Sioux, not in the expectation, however, of his remaining there permanently. Mr. and Mrs. Hancock, late of Saratoga Springs, New York, arrived at Red Wing on the 13th of June, 1849. His support will be derived from the United States government.

PROSPECTS OF THE MISSION.

The prospects of this mission have not brightened during the past year. Indeed were it not for the promises of God, which are "yea" and "amen" in Christ Jesus, the brethren who are laboring among the Dakotas, would despair of seeing this tribe of aborigines brought under the power of the gospel. Some of the difficulties which have hitherto prevented their gathering the expected harvest, and which still obstruct them in their work, are encountered among all the north-western Indians. And here it may be remarked that, (1.) There seems to be a wide difference in character between the *forest* and *prairie* Indians, arising probably from the different circumstances in which their tastes and habits are formed. Hence it has been found much easier, for the most part, to introduce the gospel among the former than the latter. (2.) There is a marked contrast between northern and southern Indians, growing out of the fact that Romanism has left its foot-prints extensively among the former, but not among the latter. Accordingly the missionary, in the one case, must expect to encounter, not heathenism simply, but a corrupt Christianity, more or less successfully and thoroughly interwoven therewith.

But there are other hinderances among the Sioux, which, if not peculiar to them, are at any rate less formidable and disheartening in other tribes.

1. Their system of religion appears to have retained a very

strong hold upon the mass of the people. This, in part, accounts for the bitter and determined opposition to the gospel which so many have manifested from the commencement of the mission. Some of the leading men of the tribe, according to the testimony of Mr. G. H. Pond, have "a deep rooted and ever active hatred to Christians and Christianity."

2. The Sioux have an unusual amount of that "fear of man" which "bringeth a snare." Though they may be convinced that certain changes will greatly subserve the prosperity of their people, they dare not boldly and perseveringly avow their convictions. Thus Mr. G. H. Pond says, "I am acquainted with a number of the chief men of this tribe, who are decidedly in favor of schools and civilization; but they lack independence and moral courage." At a recent council which the Governor of Minnesota Territory attended, some of the opposers of Christianity said, "We will not have schools;" but those of a different opinion were afraid to reply. One of the chiefs told Mr. G. H. Pond that before he went to the council he thought he should be "brave" to speak his mind; but that when the time came his "heart was not strong."

3. The poverty of the Sioux, contrary to what we might expect, operates against the missionaries. (1.) It is nearly fatal to every thing like self-reliance and enterprise. If a Dakota has a supply of food, he must give, without grudging, till his entire stock is expended. "When an Indian woman," says Mr. Hopkins, "carries home a portion of her corn in the hunting season, she must, in one way or another, divide it with the rest of the camp, or lose the reputation of being a good Dakota! When a person goes into a tent, unless he is known to have eaten to satiety, food is ordinarily set before him. Indeed one's character depends chiefly upon his willingness and ability to give away food, and whatever else may be desired." (2.) The poverty of the Sioux causes them to make frequent applications to the missionaries for food, &c., which they cannot grant. The general practice of the mission is to assist individuals who are really in necessitous circumstances; but to act in accordance with Dakota law, and give indiscriminately to all who solicit relief, would consume most of their time, and impose a burden upon the Board which it could not bear. Our brethren are ever willing to render those services which promise a lasting benefit. Hence they cheerfully store food for the Indians, assist them in building their houses, and help them to cultivate their fields. But this does not satisfy them.

PECULIAR HINDERANCES.

Our brethren have been obliged to encounter another difficulty which, in some of its aspects, is peculiar to this field.

Thus far they have made hardly any impression upon the Indians by their schools. In almost all parts of the world, this species of instrumentality has opened the door for the missionary, when every thing else has failed. Among the Dakotas, however, little has been accomplished hitherto by educational efforts; and hence the people have no strong conviction of the benefits which might accrue to them and to their children from such efforts.

1. One cause of this want of success is the state of feeling occasioned by "the education fund." A treaty was made some years ago with a part of the Sioux, which provided, among other things, that five thousand dollars should be laid out yearly for their benefit, as the President of the United States might direct. The general Government have always contended that this sum was to be expended for the support of schools. But the Indians, wishing to have the money paid directly into their hands, have steadfastly resisted the establishment of schools, in the hope of ultimately gaining their end by such a course. The traders who accompanied them when the compact was made, Dr. Williamson says, affirm that it was not the understanding at the time that the five thousand dollars should be laid out for education; and they have encouraged the Sioux to insist upon their construction of the treaty. But this is not all. The original disrelish of the Dakotas for schools has been so much increased by the controversy, that they are generally unwilling to have their children taught even gratuitously by the missionaries; and they also profess to fear that, if they encourage the educational plans of our brethren, they shall be less likely to obtain the annuity which they claim from the United States. Hence, according to Dr. Williamson, this fund "for the last eight years, has done more to injure the cause of education among them, than twice the amount can ever do to promote it." And though our brethren have presented a memorial to Governor Ramsey, the Superintendent of Indian affairs, requesting that the question may be definitely settled, so that this barrier to missionary effort may be removed, it is by no means certain what course the Government will take.

2. Another cause of this want of success is the general belief that the missionaries wish to make money by their schools. Mr. Riggs says; "The traders want to make money. All the white people that the Indians know any thing about, want to make money. A disinterested desire to do them good, they will not as yet accord to us. If we wish to teach their children, it is because we expect some pecuniary advantage." In addition to the obviously injurious effects of such an impression, the mercenary spirit of the Indians is in this way kept alive and stimulated. Our brethren are called upon to pay the pa-

rents for sending their children to school ; and a refusal becomes an additional argument against the mission !

3. Another cause of this want of success is the disappointment of many in not realizing all the benefits which they anticipated. The Indians had been told, as a reason for learning to read, "The book does not lie," meaning that it truly represented the mind of the writer. But they thought that if the book did not lie, whatever the book said must come to pass. "Hence," Mr. Riggs says, "if a man wished me to give him a shirt, he had only to say so on a piece of paper, and bring or send the writing to me, and the shirt must be forthcoming ; otherwise the book lied ! Often have men made such demands upon us ; and when told that they could not have what they asked, they have said, 'The book lies.'"

4. Still another cause of this want of success is a melancholy lack of family government. Many boast that they have never, in any way, corrected a child. "In such a state of society," Mr. Riggs says, "the teacher cannot punish his scholars, whatever may be their conduct ; public sentiment will not sustain him. A severe reproof even will sometimes rouse a whole village ; and if it be the case of a young man, or one who thinks himself such, it may lead to the killing of a cow belonging to the missionary. Sending a boy away from school, moreover, is considered by many an offence to be punished by the judges, and constitutes a sufficient reason for trying to break up the school."

THE FUTURE.

It will be seen, therefore, that the prospects of this mission are by no means flattering. Still our brethren do not feel prepared to abandon these Indians to inevitable destruction. Great as are the hinderances to success, they know that God can at any moment make his word quick and powerful. And they love to remember that obstacles in other fields, more formidable apparently than any which have now been described, he has swept away in the twinkling of an eye. Hence the mission are laboring in hope ; and they earnestly pray that their faith may not fail, but that their blessed Lord will enable them to do, and to suffer also, if need be, according to his holy will.

Changes must soon take place which cannot fail to have an important bearing upon the destiny of the Sioux. The rising tide of western emigration has already touched their borders ; and its march is still onward. Whether it shall be for the better or for the worse, that portion of the tribe which lives near the Mississippi will be obliged to remove farther to the west at an early day. Such an alteration in their circumstances, under the controlling providence of God, may work no evil, but rather the

opposite. "The time is probably near," says Mr. S. W. Pond, "when the Indians will be compelled to give up their hunting, and resort to agriculture for support. And we cannot but hope that good will result from this change in their condition." Other advantages may likewise flow from an experiment which, in other instances, has been so often detrimental to the true interests of the red man.

LABORS OF THE YEAR.

The labors of the mission have undergone no material modification during the past year. There has probably been rather more than usual prominence given to the preaching of the Word, whenever and wherever favorable opportunities have been found. Unwearied efforts have also been made to increase the efficiency of the schools. In both departments of missionary effort, however, there has been but little success. In addition to the hindrances which have been already described at some length, "the expectation of being soon called upon to sell their lands and remove," writes Mr. S. W. Pond, "keeps the minds of the Indians belonging to the lower bands in a state of constant agitation. Indeed, this is almost the only subject of thought and conversation among them."

An abstract of the annual reports last received from the different stations, was published in the Herald for March, 1849. A reference to this abstract will show what was the state of the mission at the time those documents were prepared. The brethren at Lac-qui-parle were cheered last winter by some indications of a very pleasant character. At the close of 1848, two persons were admitted to the church on a profession of their faith; and another made application for the same privilege.

The statistics of the Lac-qui-parle church are exhibited in the following table.

Number admitted from the beginning,	.	.	.	54
Deceased in connection with the church,	.	.	.	7
Deceased the past year,	.	.	.	3
Removed,	.	.	.	17
Suspended,	.	.	.	12
In good standing,	.	.	.	18

Mr. G. H. Pond was much interested in the case of "a medicine man," who died at Oak Grove in December last. With apparent honesty and sincerity, he determined to brave the scoffs and taunts of his people, some time before his decease, and to seek instruction in the "more excellent way." He gave up his idols, which the Dakotas "count as dear as a first born child," and professed to place his trust in the white man's religion. In respect to this individual, Mr. Pond says: "I cannot but indulge the hope that the Savior plucked him as a brand

from the burning." In the month of January, an Indian woman was admitted to the church at the same station.

The schools at Lac-qui-parle and Red Wing, under the care of Messrs. Adams and Aiton respectively, have been tolerably well attended; and it is hoped that some good has been accomplished by them. At the other stations, however, it has been found more difficult to excite an interest in the education of the young; and no progress can be reported in this department of labor.

OJIBWA MISSION.

LA POINTE.—Sherman Hall, *Missionary*; Charles Pulsifer, *Teacher*; Mrs. Betsy P. Hall, Mrs. Pulsifer; Henry Blatchford, *Native Catechist*.

BAD RIVER.—Leonard H. Wheeler, *Missionary*; Mrs. Harriet W. Wheeler.

(2 stations; 2 missionaries, 1 male and 3 female assistant missionaries, 1 native catechist;—total, 7.)

In October last, Mr. Ayer, at the Red Lake station, apprised the Prudential Committee that he had been suffering for some time from "a bronchial affection," which incapacitated him in a measure for preaching the gospel, and requested a release from his connection with the Board; which request was granted. It is not the intention of the Committee to send another missionary to this station. The American Missionary Society has several laborers in that field, who will carry forward the work which Mr. Ayer has begun.

Mr. and Mrs. Ely have requested a release from their connection with the Board; and their request has been granted. Mr. Charles Pulsifer, formerly of Plymouth, New Hampshire, and his wife, have been appointed by the Committee to take charge of the school at La Pointe. Mr. Wheeler has been authorized to obtain a teacher for the station which he occupies.

No material change has occurred in the labors or encouragements of the missionary brethren at La Pointe and Bad River. They have continued to urge the claims of the gospel upon the Ojibwas, in the sanctuary and elsewhere, as they have had opportunity; and it is believed that the attention given to the Word has been much the same as in past years. The school at La Pointe has been smaller than heretofore, owing to the fact that a Catholic teacher, recently from Montreal, has drawn off a number of the pupils. Mr. Ely reported the number of regular scholars, last winter, as being twenty or more.

PROSPECTS OF THE OJIBWAS.

The intentions of the United States Government, in regard to the removal of the Ojibwas who reside within the chartered

limits of Wisconsin, are not known. They have agreed to vacate their lands upon the requisition of the President; but no communication has been made to them in relation to this subject. It is the opinion of Mr. Hall that there is no occasion for any change at present, as the land is not needed for settlement by the whites, most of it being comparatively unproductive; and on the other hand, the business done upon the lake will be very much injured by transferring the Indians to a different locality. These reasons, however, may not prevent a removal; and hence no plans should be formed that do not contemplate the possibility of such an event.

It is gratifying to perceive that the missionaries are not at all disheartened by the agitation of this question, or, indeed, by any other hinderances in their work. One of them said, not long since, "I have never felt more strongly resolved to use my utmost endeavors to qualify myself for preaching the gospel more directly and intelligibly to the Ojibwas, by becoming more familiar with their language, and by studying to gain access to their minds, than I do now. If my heart does not deceive me, my most ardent wish for them is, that God will appear by the converting influences of his Spirit, and show the power of his grace in their salvation. They ought not to be abandoned by the churches!" The following extract from a letter of Mr. Hall, dated February 10, 1849, presents a concise view of the Ojibwa character, as it bears upon the labors and hopes of the missionary.

I cannot but think that if the faith of Christians does not fail, and missionaries do not become discouraged, the time will come when there will be a glorious harvest gathered from this field. The seed of truth has fallen into many minds. There is no hostility to missionaries as such. They may reside at almost any point in the country. And I cannot think the word of the Lord will return without accomplishing something. I have met with many cases where it has evidently produced impressions. There is nothing in the religion of the Indians, (if their heathenish practices deserve such a name,) which forbids the hope of their embracing Christianity extensively. Their ignorance and indifference to every thing which does not gratify sense and appetite, seem to be the strongest obstacle to their being interested in the truth. It is difficult for them to conceive of a state of existence different from the present, or any other happiness than that which is derived from eating and drinking, and from the gratification of depraved appetites and passions. Missionaries may be subjected to many trials and vexations; but these generally come from a few mischievous and restless spirits. The majority of the people are not disposed to injure him. They may continue, as they have done, to look upon us, not as their benefactors, but as their servants, and think we have no benevolence, if we do not divide with them our little stores. But by persevering and self-denying labors among them, we may hope that better sentiments will ultimately prevail. The greatest obstacle which we have to meet, aside from the hostility of the human heart, is their indifference to the things the gospel teaches, and to improvement generally. They are for the most part an accessible and social people. Almost the only way of reaching their minds with the truth, is by private visits and

conversation. They are too indifferent to be at the trouble of coming to religious meetings. But when once interested in the truth, they are as constant attendants on public worship, as the people of almost any Christian community.

PAYMENT OF ANNUITIES.

At the payment of the moneys due to the Ojibwas from the United States, which occurred in October last, very commendable efforts were made by traders, Government officers, and the citizens of La Pointe, to prevent the sale of intoxicating liquors. The effect was quite visible in the comparative quiet and order of the village, during the six weeks the Indians were together. On one occasion, however, the Sabbath was sadly desecrated. "The payment went on," writes Mr. Hall, "and some thirty-six shops stood open for trade. During the whole day, rangers were patrolling the streets, advertising their goods, and calling upon any passer-by to purchase. Nothing but noise and bustle and confusion prevailed. Some of the professed friends of Christ engaged in business. I was gratified, however, to see most of those who have but lately been redeemed from heathenism, at church, presenting an example of Christian decision and consistency worthy of imitation by their more enlightened neighbors. The Indians received their ammunition; and during the afternoon the report of fire-arms was heard almost constantly from some quarter! I had never before seen such a flagrant desecration of the Sabbath at this place." This fact is mentioned, because it is not the only instance in which the officers of the Government have profaned this holy day by the payment of annuities. The evil occasioned is so great, and at the same time so unnecessary, that there can be no excuse for it.

NEW YORK INDIANS.

TUSCARORA.—Gilbert Rockwood, *Missionary*; Mrs. Avis H. Rockwood; Miss Mary Jane Thayer, *Teacher*.

UPPER CATTARAUGUS.—Asher Wright, *Missionary*; Mrs. Laura M. Wright; two female teachers.

LOWER CATTARAUGUS.—Asher Bliss, *Missionary*; Mrs. Cassandra H. Bliss; two female teachers.

ALLEGHANY.—William Hall, *Missionary*; Mrs. Caroline G. Hall; Miss Margaret Hall, *Teacher*; one native helper.

OUT-STATION.—*Old Town*.—Miss Sophia Mudgett, *Teacher*.

(4 stations and 1 out-station; 4 missionaries, 11 female assistant missionaries, 1 native helper;—total, 16.)

The past year has been a period of great political excitement among the Indians residing on the Cattaraugus and Alleghany

Reservations. Indeed, the revolutions and overturnings which were so frequent and startling in the old world during 1848, have had a humble counterpart among the Senecas. In one respect, however, the parallel fails. Though there have been intense feeling and unwearied effort, on the one part to bring about, and on the other to prevent certain contemplated changes, not a drop of blood has been shed! This fact is honorable to our red brethren, at the same time that it utters the most unequivocal testimony to the benign influence of the labors of the missionaries.

POLITICAL CHANGES.

The government of the Senecas was formerly in the hands of hereditary chiefs. Both in form and substance, it had come down from past generations; and from time immemorial it had served as a connecting link between this tribe and the rest of the Six Nations, and had constituted it a member of that once formidable confederacy. By the recent change, however, the power of the chiefs is annihilated. According to the constitution which has been adopted, and which the State of New York and the general Government have recognized, they are simply members of the Seneca nation. If they would hold any office, they must obtain it from the suffrages of the people. In short, the present system is strictly republican, having been modeled after the free institutions of the United States.

As was perfectly natural, the chiefs have strenuously resisted this change; and even now they do not conceal their intention of bringing back, if possible, the old order of things. The excitement and agitation growing out of these political disputes have proved, as might be supposed, highly prejudicial to missionary operations. The attention of the Indians has been withdrawn in a measure from eternal realities, and directed too exclusively to merely temporal interests. And there has seemed to be, moreover, a disposition to involve the missionaries in questions with which they have nothing to do. Within the last four months, there has been a diminished attendance upon the means of grace on the Cattaraugus Reservation; and at all the stations, the brethren lament the absence of those reviving influences of the Spirit, which have frequently encouraged and animated them in past years.

CONDITION OF THE CHURCHES.

An extract from the annual report of the mission, dated July 25, discloses the present state of the churches.

All the churches have fewer communicants. No new converts have been received; while death and the work of discipline (where discipline could be

enforced) have materially reduced the list of communicants. And it is a sad fact, that several cases of delinquency have received no attention, either because it was impossible to bring the brethren up to the work, or because the state of party excitement was too great to make it prudent to undertake it, till time should be given for reflection and prayer to produce calmer feelings and more candid views. This has been the case more especially with the churches on the Cattaraugus Reservation; where most of the male members have been more or less involved in political conflicts. It may, indeed, be hoped that some good results will follow; as when the oak takes deeper and firmer root in consequence of the rockings of the tempest; but at present the aspect of affairs is gloomy. It should be mentioned with gratitude, however, that a few wanderers have returned; in some instances divisions have been healed; and the minds of a few individuals among the impenitent have been more or less affected by the truth.

The statistics of the churches are given in the following table. It will be seen that there has been a large decrease in the number of communicants; a fact which may well excite in the friends of missions a warmer sympathy with the brethren who are laboring among these Indians, and urge them to greater earnestness in supplicating the blessing of God upon their labors.

CHURCHES.	Members reported last year.	Died dur- ing the year.	Dismissed.	Excommu- nicated.	Restored.	Received by Letter.	Present number.	Infant baptisms.
Tuscarora,	63					1	61	4
Upper Cattaraugus, .	44		2				42	1
Lower Cattaraugus, .	52	4		1	2		49	1
Alleghany,	111	1	3	15	1		93	1
	270	5	5	16	3	1	245	7

SCHOOLS.

The report of the mission on the subject of education is more satisfactory. As a general fact, the schools have been well attended, and the proficiency of the pupils has been good. In some cases, indeed, the advance has been quite encouraging. Mr. Treat was highly gratified (during a recent visit which he made to the Seneca Indians) with the appearance of the school at Old Town, taught by Miss Mudgett. It would compare favorably with not a few of our district schools.

The political excitement among the Senecas has had an unpropitious influence in particular neighborhoods; in others, however, the opposite effect has been produced. The contentions and agitations which have been so undesirable, on many accounts, have seemed to awaken a few individuals to more correct views of the subject of education. Instruction has been given to a limited extent in the native tongue; and it is not unlikely that more may be done in this department of labor

hereafter. It seems very desirable that all should have access, if possible, to the "lively oracles" and to Christian books; hence the mission may hereafter attempt to teach even adults generally to read their own language.

The mission are very anxious to substitute boarding-schools, to some extent at least, for the present day-schools. Mr. Treat had a free and full conference with the brethren on this subject, during the visit which has just been mentioned; and it certainly seems desirable that the experiment should be tried upon the Alleghany Reservation, where the population is too scattered for any other thorough and efficient educational system. It is supposed that the State of New York, with that liberality which characterizes all its intercourse with the Indians, will lend its co-operation.

The following table exhibits the whole number of pupils who have received instruction in the schools. The average attendance, if reported, would be considerably less.

<i>Stations.</i>	<i>Girls.</i>	<i>Boys.</i>	<i>Whole Number.</i>
Tuscarora,	26	29	55
Upper Cattaraugus,	30	33	63
Lower Cattaraugus,	45	41	86
Alleghany,	44	43	87
	<hr/> 145	<hr/> 146	<hr/> 291

SOCIAL PROGRESS.

Mr. Treat was very much interested in the frequent indications of general improvement which he saw among the Senecas, especially on the Cattaraugus Reservation. Indeed, a stranger on riding over that Reservation might often suppose that he was looking at the homestead of a successful western farmer. Many of the houses are neat and sufficiently spacious; the gardens are occasionally in good taste and well cared for; and the thrifty fields of grass and grain give a very cheerful aspect to the whole landscape.

Another extract from the report of the mission will present this general subject in its true light.

It is pleasant to watch the constant progress of the New York Indians in social improvement, notwithstanding the unfavorable influences by which they are surrounded. With the exception of the few families who are wholly given to drunkenness and debauchery, there is a manifestly increasing enjoyment of the common comforts of life. Every year we notice an evident gain in point of industry. Not only is there more labor, but it is more judiciously and skillfully expended. Improvements are also taking place in their buildings and furniture, and in the mode of both in-door and out-door management. The attachment to home and to its social circle, in the case of many families, very obviously increases, as fresh comforts and endearments are accumulated. And as the number of such homes in the different districts increases, the tone of neighborhood sympathy and good feeling is seen to become more elevated:

and the painful developments of the mercenary feeling, so common every where among savages and half civilized people along the borders of civilization, are less and less frequent.

There is a slight gain in population in some neighborhoods, which is quite noticeable; and there are not only fewer deaths in proportion to the number of the people, but there is less of suffering from disease. And it should be mentioned with devout gratitude, that the year under review has been one of unusual exemption from sickness and death on all the Reservations.

Another circumstance renders the social prospects of the people more hopeful, as demonstrating the increasing influence of Christianity; namely, the greater efficiency of family government. In some neighborhoods, where a few years ago the parents could not, or would not, take the trouble to enforce the attendance of their children at school, the little truants are glad to flee before the rod to the school-house. Children are also required to be industrious now, where once indolence was, as we might say, their only occupation.

But there is also a dark side to the picture. The condition of quite too large a portion of the people does not exhibit these signs of improvement. Idleness, intemperance, licentiousness, dishonesty, poverty, begging, a careless disregard of every thing but present gratification, and a marked aversion to any improvement, still characterize too many. And some are even growing worse, while a few are gradually coming under the influence of better motives, and beginning slowly to avail themselves of the benefits brought within their reach.

The legislature of New York is endeavoring to aid the Indians by wholesome enactments. During its last session, laws were passed to punish intemperance among them, regulate the marriage relation, and authorize the holding of lands in severalty under certain conditions and restrictions. Such legislation cannot fail to have an important influence upon the future history of these red brethren. Many things, indeed, seem to indicate that they will eventually attain to a perfect social and political equality with the whites around them, and thus escape the melancholy fate of most of their race.

ABENAKUIS.

ST. FRANCIS.—P. P. Osunkhine, *Native Preacher.*

(1 station; 1 native preacher.)

There has been no improvement in the state and prospects of this mission during the past year. The migratory habits of the Indians present a formidable barrier to the introduction of those blessings which the gospel tenders to all who will receive and obey it. Church members even prefer an unsettled mode of life to a constant residence upon the territory which belongs to their tribe. Hence some will spend a part of the year on hunting expeditions; while others come to the United States for the purpose of earning their livelihood by selling baskets, moccasins, &c. The effect of indulging these roving propensities cannot be otherwise than unhappy. Mr. Osunkhine says

that when this class of persons are at St. Francis, "they generally live consistently as Christians, attend meetings regularly, and pray in their families." When they are away, however, they are deprived of the means of grace, and their piety necessarily suffers. A few fall into temptation, and bring upon themselves the censure of their brethren. This accounts in part for the large proportion of suspended persons in the church at St. Francis. Out of fifty-six members, only thirty-six are in regular standing, the other twenty having been suspended.

The Prudential Committee have deemed it advisable to discontinue the school which has been taught of late by Simon Annance, a member of this tribe of Indians. The absence of a portion of the Protestant families, during a part of the year, affects the prosperity of the school very unfavorably. Owing to this circumstance, the number of pupils has not been found sufficient to justify the appropriation heretofore made for its support.

SUMMARY.

From the foregoing survey, it will be seen that the Board has under its care twenty-five missions, embracing one hundred and three stations, one hundred and fifty-nine ordained missionaries, nine of them being also physicians, five licensed preachers, seven physicians not ordained, twenty-six other male and two hundred and ten female assistant missionaries; making four hundred and seven laborers who have been sent forth from this country. Associated with these are thirty native preachers, and one hundred other native helpers; consequently the whole number of persons in connection with the missions is five hundred and thirty-seven.

The number of churches, organized and watched over by these different missions, is eighty-seven; and one thousand nine hundred and twenty-five hopeful disciples of the Lord Jesus Christ have been reported, since the last annual meeting, as having been received into Christian fellowship; making the present number of communicants twenty-five thousand six hundred and forty-three.

The educational department embraces seven seminaries for the training of native preachers and teachers, in which there are three hundred and forty-nine scholars; twenty-four other boarding-schools, in which there are seven hundred and twenty-six pupils; also three hundred and five free schools, in which

nine thousand three hundred and fifty-five children and youth are taught, making the whole number, directly or indirectly under the instruction of the missionaries, ten thousand four hundred and thirty. The common schools at the Sandwich Islands, as they are wholly supported by the natives, are not included in this estimate.

The present number of printing establishments is twelve ; connected with which there are seven type and stereotype founderies, and fonts of type for printing in nearly thirty languages. During the past year 36,061,119 pages are reported as having been printed, making the whole number of pages, from the commencement of the missions, 752,542,318.

PECUNIARY ACCOUNTS.

Expenditures of the Board during the year ending July 31, 1849.

Mission to South Africa.

Remittances and purchases,	.	.	.	.	.	\$10,618 98
Outfit and expenses of Mr. and Mrs. Ireland,	.	.	.	.	.	727 01
Do. of Mr. and Mrs. Abraham,	.	.	.	.	.	710 69
Do. of Mr. and Mrs. Wilder,	.	.	.	.	.	607 67
Do. of Mr. and Mrs. Tyler,	.	.	.	.	.	295 01
Passage of Messrs. Ireland, Abraham, Wilder and Tyler and their wives from Boston to Cape Town,	.	.	.	.	.	1,200 00—14,159 35

Mission to West Africa.

Drafts and purchases,	.	.	.	.	.	1,327 52
Expenses of Mr. Wheeler,	107 75—1,435 27

Mission to Greece.

Remittances, purchases, &c.,	1,632 20
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Mission to Turkey.

Remittances, drafts and purchases,	33,566 60
Outfit and expenses of Mr. and Mrs. Crane,	731 84
Passage of Mr. and Mrs. Crane from Boston to Smyrna,	.	.	.	.	.	200 00
Passage of Mr. Bliss and family from Smyrna to Boston,	.	.	.	.	.	250 00
Expenses of do. since their return to this country,	.	.	.	.	.	270 00
Passage of Mr. Dwight and family from Malta to Boston,	.	.	.	.	.	403 00
Expenses of do. since their return to this country,	.	.	.	.	.	120 50
Do. of Mr. Van Lennep,	.	.	.	.	.	100 00—35,641 94

Mission to the Jews.

Remittances and purchases,	.	.	.	.	.	2,681 03
Outfit and expenses of Mr. and Mrs. Maynard,	.	.	.	.	.	578 44
Do. of Mr. and Mrs. Dodd,	.	.	.	.	.	684 61
Passage of Mr. Maynard and Mr. Dodd and their wives from Boston to Smyrna,	.	.	.	.	.	400 00—4,344 08

Mission to Syria.

Remittances, drafts and purchases,	.	.	.	.	.	16,328 63
Outfit and expenses of Mr. and Mrs. Calhoun,	.	.	.	.	.	707 10
Do. of Mr. and Mrs. Williams,	.	.	.	.	.	637 70
Passage of Mr. Calhoun and Mr. Williams and their wives from Boston to Smyrna,	.	.	.	.	.	400 00
Services of Mrs. Paxton in Syria, and expenses of her children, including their passage to this country, on recommendation of special committee appointed by the Board,	.	.	.	.	.	800 00—18,873 43

Mission to the Nestorians of Persia.

Remittances, purchases, &c.,	.	.	.	.	.	3,253 92
Outfit and expenses of Mr. and Mrs. Breath,	.	.	.	.	.	425 61
Do. of Mr. and Mrs. Coan,	.	.	.	.	.	498 29
Passage of Mr. Coan and Mr. Breath and their wives from Boston to Smyrna,	.	.	.	.	.	400 00
Expenses of Mr. Stoddard,	.	.	.	.	.	200 00—9,782 82

Bombay Mission.

Drafts, purchases, &c.,	.	.	.	.	.	805 76
Grant to Mrs. Garrett,	260 00—1,065 76

Ahmednuggur Mission.

Remittances, purchases, &c.,	15,053 63
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Madras Mission.

Remittances, drafts and purchases,	3,985 60
Outfit of Mr. and Mrs. Dulles,	104 25
Passage of Mrs. Winslow and son, and Mr. and Mrs. Dulles from Boston to Madras,	.	.	.	.	720 00—4,809 85

Madura Mission.

Remittances, drafts and purchases,	.	.	.	.	23,226	60
Outfit of Dr. and Mrs. Shelton,	.	.	.	.	121	82
Passage of do. from Boston to Madras,	.	.	.	.	440	00
Grant to Mrs. Lawrence,	.	.	.	.	50	00
Expenses of A. North and family,	.	.	.	.	513	23--29,351 70

Ceylon Mission.

Remittances, drafts and purchases,	25,081	89
Outfit and expenses of Mr. and Mrs. Burnell,	187	44
Do. of Mr. and Mrs. Noyes,	611	62
Do. of Mr. and Mrs. Mills,	157	06
Passage of Messrs. Noyes, Mills and Burnell and their wives from Boston to Madras,	1,320	00
Expenses of Mr. and Mrs. Poor,	666	00
Do. of Mr. Cope and family,	96	17—28,120 12

Mission to Siam.

The expenses of this mission have been defrayed by previous remittances and by avails of mission premises sold.

Canton Mission.

Remittanees, purchases, &c.,	5,668 08
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Amoy Mission.

Remittances, purchases, &c.,	2,679 07
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Fuh-chau Mission.

Remittances, purchases, &c.,	3,367 76
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Mission to Borneo.

The expenses of this mission have been defrayed by previous remittances.

Mission to the Sandwich Islands.

Remittances, drafts, purchases, &c.,	.	.	.	.	34 510 76
Outfit and expenses of Dr. and Mrs. Wetmore,	.	.	.	.	426 06
Passage of do. from Boston to Honolulu,	.	.	.	.	450 00
Expenses of Dr. Andrews,	.	.	.	.	124 40
Grant to Mr. Ruggles,	.	.	.	.	100 00
Do. to Mrs. Shepard,	100 00—35,711 22

Oregon Mission.

Drafts and purchases,	3,605 17
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Mission to the Choctaws.

Drafts, purchases, &c.,	5,157 60
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Mission to the Cherokees.

Drafts, purchases, &c.,	6,869 03
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Mission to the Sioux.

Drafts, purchases, &c.,	3,835 17
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Mission to the Ojibwas.

Drafts, purchases, &c.,	1,177 53
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Mission among the Indians in New York.

Tuscarora station,	555 00	
Cattaraugus Upper station,	804 82	
Cattaraugus Lower station,	480 28	
Alleghany station,	1,110 00	—2,950 10

Mission to the Abenakis.

Expenses of the station of St. Francis,	409 00	
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Indian Missions Generally.

Transportation, &c., for various stations,	73 38	
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Agencies.

Salary of Rev. H. Coe, one year,	600 00	
Traveling expenses, &c. of do.	46 90	
Salary of Rev. A. S. Wells, one year,	600 00	
Traveling expenses, &c. of do.	131 48	
Salary of Rev. A. Gleason, one year,	600 00	
Traveling expenses, &c. of do.	225 07	
Salary of Rev. William Clark, one year,	700 00	
Traveling expenses, &c. of do.	292 54	
Salary of Rev. O. Cowles, one year.	750 00	
Traveling expenses, &c. of do.	373 28	
Salary of Rev. J. P. Fisher, one year,	750 00	
Traveling expenses, &c. of do.	162 71	
Salary of Rev. I. M. Weed, one year,	750 00	
Traveling expenses, &c. of do.	163 85	
Salary of Rev. I. R. Worcester, one year,	800 00	
Traveling expenses, &c. of do.	264 35	
Salary of Rev. F. E. Cannon, one year,	900 00	
Traveling expenses, &c. of do.	150 82	
Salary of Rev. D. Malin, one year,	1,350 00	
Traveling expenses, &c. of do.	215 75	
Salary of Rev. D. B. Coe, three months,	425 00	
Services and traveling expenses of Rev. P. Wood, five and one-half months,	194 08	
Services and traveling expenses of temporary agents,	392 72	
Deputations to attend anniversaries, &c.	447 59	—11,291 14

Agency in New York.

Salary of agent and clerk,	1,600 00	
Office rent,	650 00	
Stationery, &c.	27 88	—2,277 88

Publications.

Cost of the Missionary Herald, including the salaries of the editor and agent, from August, 1848, to July, 1849, inclusive, 17,800 copies,	8,027 48	
Deduct amount received of subscribers,	4,724 89	—3,302 59
(There having been distributed to individuals, auxiliary societies, &c., entitled to it by the rules of the Board, 11,760 copies which cost \$5,303 76.)		
Cost of Dayspring from August, 1848, to July, 1849, inclusive, 41,500 copies,	4,013 76	
Deduct amount received of subscribers,	2,775 11	—1,238 65
Thirty-ninth Annual Report, 5,000 copies,	1,090 62	
Abstract of do. 500 do.	16 06	
Five stereotype maps,	279 48	
Narrative of Nestorian Revival, 5,000 copies,	106 00	
Missionary Tract, No. 5, 2,000 do.	36 72	
Dr. Ferris's Sermon, 3,000 do.	85 23	
Missionary Manual, &c. 750 do.	38 00	
Special Report on Control of Missionaries, &c.	63 67	
Circulars, receipts, &c.	81 34	—6,338 36

Secretaries' Department.

Salary of Dr. Anderson, \$1,700; less \$800 received from the fund for officers,	900 00	
Do. of Dr. Pomroy, including expenses of removal to Boston, \$1,472; less \$800 as above,	672 00	
Do. of Mr. Greene, \$1,062 50; less \$700 as above,	362 50	
Clerk hire,	523 05	—2,457 55

Treasurer's Department.

Salary of the Treasurer, \$1,650; less \$300 received from the fund for officers,	350 00
Clerk hire,	1,250 00—2,100 00

Miscellaneous Charges.

Postage of letters and pamphlets,	1,051 92
Fuel and oil,	126 21
Blank books, receipts, certificates, stationery, &c.	77 73
Books for Library, periodicals, binding of books and pamphlets, &c.	164 86
Care of the Missionary House, making fires, lighting, attendance and labor,	300 00
Freight, cartage, wharfage, &c.	27 84
Water fixtures, chairs, window blinds, maps, &c. for Missionary House,	245 14
Insurance on property in do.	31 25
Copying of letters and documents,	44 21
Expenses of annual and other meetings in behalf of the Board in Boston, New York and Philadelphia, held in September, May and June,	346 80
Discount on bank notes and drafts, counterfeit notes, and interest on borrowed money,	753 75
Traveling expenses of a missionary candidate,	10 50—3,180 21
Total expenditures of the Board,	263,418 47
Balance for which the Board was in debt, August 1, 1848,	59,890 78
	<u>\$323,309 25</u>

Receipts of the Board during the year ending July 31, 1849.

Donations as acknowledged in the Missionary Herald,	261,431 41
Legacies do. do. do.	28,271 29
Interest on General Permanent Fund, (\$22,613 61 being invested in the Missionary House,)	1,819 74
Interest on the Ashley Fund,	150 00
Avails of Maumee land,	32 83
	<u>291,705 27</u>
Balance for which the Board is in debt, carried to new account August 1, 1849,	31,603 93
	<u>\$323,309 25</u>

GENERAL PERMANENT FUND.

This fund amounted last year, to	56,126 14
Received within the year,	328 46
	<u>\$56,454 60</u>

PERMANENT FUND FOR OFFICERS.

This fund amounts, as last year, to	\$39,835 87
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FUND FOR OFFICERS.

Balance on hand last year,	111 63
Received within the year, for interest on the Permanent Fund for Officers,	3,061 20
	<u>3,172 83</u>
Paid balance of salaries of Secretaries and Treasurer,	3,100 00
Balance on hand,	<u>\$72 83</u>

SUMMARY OF DONATIONS RECEIVED DURING THE YEAR.

MAINE.

AUXILIARY SOCIETIES:

Cumberland County,	Daniel Evans, Tr.	Portland,	1,935 00
Franklin County,	Rev. I. Rogers, Tr.	Farmington,	63 00
Kennebec Conf. of chs.	B. Nason, Tr.	Hallowell,	709 85
Lincoln County,	Rev. J. W. Ellingwood, Tr.	Bath,	1,143 48
Penobscot County,	J. S. Wheelwright, Tr.	Bangor,	1,315 31
Somerset County,	Calvin Selden, Tr.	Norridgewock,	57 58
York Conf. of chs.	Rev. G. W. Cressy, Tr.	Kennebunk,	1,009 81
Washington County,			38 92—6,272 95
	Towns not associated,		1,249 47
	Legacies,		125 00
			7,647 42

NEW HAMPSHIRE.

Cheshire County,	W. Lamson, Tr.	Keene,	1,208 56
Grafton County,	W. W. Russell, Tr.	Plymouth,	819 09
Hillsboro' County,	J. A. Wheat, Tr.	Nashua,	3,223 82
Merrimack County,	C. Hutchins, Tr.	Concord,	1,125 52
Rockingham Conf. of chs.	Joseph Boardman, Tr.	Exeter,	2,009 30
Strafford Conf. of chs.	E. J. Lane, Tr.	Dover,	550 71
Sullivan County,	D. S. Dutton, Tr.	Claremont,	923 37—9,859 37
	Towns not associated,		128 40
	Legacies,		205 00
			10,192 77

VERMONT.

Addison County,	Amon Wilcox, Tr.	Middlebury,	766 98
Caledonia County,	E. Jewett, Tr.	St. Johnsbury,	1,635 30
Chittenden County,	M. A. Seymour, Tr.	Burlington,	1,034 82
Franklin County,	C. F. Safford, Tr.	St. Albans,	366 48
Orange County,	E. C. Redington, Tr.	Chelsea,	432 23
Orleans County,	H. Hastings, Tr.	Irasburgh,	173 03
Rutland County,	James Barrett, Jr., Tr.	Rutland,	1,513 38
Washington County,	J. W. Howes, Tr.	Montpelier,	351 80
Windham County,	F. Tyler, Tr.	Brattleboro',	1,083 13
Windsor County,	{ E. P. Nevens, Tr.	Royalton, }	
	{ J. Steele, Tr.	Windsor, }	758 77—8,115 92
	Towns not associated,		706 56
	Legacies,		205 00
			9,027 48

MASSACHUSETTS.

Barnstable County,	Walter Crocker, Tr.	W. Barnstable,	658 06
Berkshire County,	Rev. J. J. Dana, Tr.	S. Adams,	2,275 17
Boston,	S. A. Danforth, Agent,	Boston,	22,122 76
Brookfield Association,	William Hyde, Tr.	Ware,	3,245 95
Essex County, North,	James Caldwell, Tr.	Newburyport,	2,698 54
Essex County, South,	C. M. Richardson, Tr.	Salem,	5,428 33
Franklin County,	Lewis Merriam, Tr.	Greenfield,	1,505 00
Hampden County,	Charles Merriam, Tr.	Springfield,	3,784 01
Hampshire County,	J. D. Whitney, Tr.	Northampton,	7,884 96
Harmony Conf. of chs.	W. C. Capron, Tr.	Uxbridge,	1,394 06
Middlesex North and vic.	J. S. Adams, Tr.	Croton,	1,658 55
Middlesex South Conf. of chs.			1,102 11
Norfolk County,	Rev. S. Harding, Tr.	East Medway,	4,657 23
Old Colony,	H. Coggeshall, Tr.	New Bedford,	829 77
Palestine Missionary Society,	Ebenezer Alden, Tr.	Randolph,	1,777 05
Pilgrim Association,	Josiah Robbins, Tr.	Plymouth,	380 92
Taunton and vicinity,			1,543 53
Worcester County, North,	Benjamin Hawkes, Tr.	Templeton,	896 65
Worcester Central,	A. D. Foster, Tr.	Worcester,	5,584 96—69,427 61
	Towns not associated,		8,126 58
	Legacies,		14,320 30
			91,874 49

CONNECTICUT.

AUXILIARY SOCIETIES.

Fairfield County, East,	Charles Marvin, Tr.	Wilton,	1,068 83
Fairfield County, West,	A. W. Butler, Tr.	Hartford,	3,011 47
Hartford County,	H. S. Ward, Tr.	Middletown,	9,252 80
Hartford County, South,	C. L. Webb, Tr.	Litchfield,	2,761 77
Litchfield County,	S. Silliman, Tr.	Essex,	4,291 88
Middlesex Association,	A. H. Maltby, Agent,	New Haven,	1,046 64
New Haven City,	A. H. Maltby, Agent,	New Haven,	5,296 29
New Haven County, East,	A. Townsend, Jr., Tr.	New Haven,	1,228 27
New Haven Co., W. Conso.	C. Chew, Tr.	New Haven,	1,864 85
New London and vicinity,	F. A. Perkins, Tr.	New London,	1,991 48
Norwich and vicinity,	Jonathan R. Flynt, Tr.	Norwich,	3,866 61
Tolland County,	J. B. Gay, Tr.	Tolland,	2,215 66
Windham County, North,	Zalmon Storrs, Tr.	Thompson,	1,879 42
Windham County, South,	A Friend,	Mansfield,	1,053 65—39,929 62
	Legacies, 50 00
		 2,315 00
			<hr/> 42,294 62

RHODE ISLAND.

Donations,	2,660 97
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NEW YORK.

Auburn and vicinity,	T. M. Hunt, Agent,	Auburn,	1,398 61
Board of For. Missions in } Ref. Dutch Church, . . }	C. S. Little, Tr.	New York City,	6,918 56
Buffalo and vicinity,	James Crocker, Agent,	Buffalo,	1,363 81
Chatauque County,	J. D. Carlise, Tr.	Westfield,	304 97
Geneva and vicinity,	C. A. Cook, Agent,	Geneva,	5,204 18
Greene County,	John Doane, Agent,	Catskill,	730 33
Monroe County and vicinity,	Ebenezer Ely, Agent,	Rochester,	4,113 15
New York City and Brooklyn,	J. W. Tracy,	New York City,	21,252 76
Oneida County,	James Dana, Tr.	Utica,	2,376 87
Otsego County,	Rev. G. S. Boardman, Tr.	Cherry Valley,	865 42
Plattsburgh and vicinity,	L. Myers, Tr.	Plattsburgh,	496 86
St. Lawrence County,	H. D. Smith, Tr.	Gouverneur,	485 82
Syracuse and vicinity,	J. Hall, Agent,	Syracuse,	702 79
Washington County,	M. Freeman, Tr.	Salem,	628 54
Watertown and vicinity,	Adriel Ely, Agent,	Watertown,	539 43—47,382 10
	Towns not associated,		. . . . . 13,574 03
	Legacies, . . . . .		. . . . . 9,578 58
			<hr/> 70,534 71

NEW JERSEY.

Board of Foreign Missions in Reformed Dutch Church, C. S. Little, Tr.	. . . . .	959 63
Donations, . . . . .	. . . . .	6,564 72
Legacies, . . . . .	. . . . .	100 00
		<hr/> 7,624 35

PENNSYLVANIA.

Donations,	11,503 29
Legacies,	501 12
	<hr/> 12,004 41

DELAWARE.

Donations,	534 73
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MARYLAND.

Board of Foreign Missions in Germ. Ref. Church, Rev. Elias Heiner, Tr., Baltimore,	1,000 00
Towns not associated,	1,655 00
	<hr/> 2,655 00

DISTRICT OF COLUMBIA.

Donations,	595 93
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VIRGINIA.

Richmond and vicinity, S. Reeve, Tr., Richmond,	844 70
Towns not associated,	353 21
	<hr/> 1,197 91

OHIO.

Western For. Missionary Society, G. L. Weed, Tr., Cincinnati,	5,435 10
Western Reserve, Rev. H. Coc, Agent, Hudson,	3,458 26
Towns not associated,	1,316 97
Legacies,	508 27
	<hr/> 10,718 60

INDIANA.

Donations,	1,910	79
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ILLINOIS.

Donations,	3,205	08
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MICHIGAN.

Michigan Auxiliary Society, E. Bingham, Tr., Detroit,	477	32
Towns not associated,	2,154	98
												<u>2,632</u>	<u>30</u>

WISCONSIN.

Donations,	1,066	13
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IOWA.

Donations,	375	17
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MISSOURI.

Donations,	811	83
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LOUISIANA.

Donations,	175	00
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MISSISSIPPI.

Donations,	64	85
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ALABAMA.

Donations,	451	80
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GEORGIA.

Donations,	839	32
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SOUTH CAROLINA.

Charleston and vicinity, R. L. Stewart, Tr., Charleston,	307	60
Legacies,	222	90
												<u>530</u>	<u>50</u>

NORTH CAROLINA.

Donations,	80	00
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KENTUCKY.

Donations,	84	80
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TENNESSEE.

Donations,	884	75
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FLORIDA.

Donations,	5	00
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TEXAS.

Donations,	21	75
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MINNESOTA TERRITORY.

Donations,	2	50
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IN FOREIGN LANDS, &c.

Donations,	6,807	62
Legacies,	190	12
												<u>6,997</u>	<u>74</u>

Total,	\$289,702	70
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RECEIPTS OF THE BOARD.

THE following table exhibits the receipts of the Board from its organization to the present time.

For the year ending September, 1811,	.	.	.	\$999 52
“ “ August 31, 1812,	.	.	.	13,611 50
“ “ “ 1813,	.	.	.	11,361 18
“ “ “ 1814,	.	.	.	12,265 56
“ “ “ 1815,	.	.	.	9,493 89
“ “ “ 1816,	.	.	.	12,501 03
“ “ “ 1817,	.	.	.	29,948 63
“ “ “ 1818,	.	.	.	34,727 72
“ “ “ 1819,	.	.	.	37,520 63
“ “ “ 1820,	.	.	.	39,949 45
“ “ “ 1821,	.	.	.	46,354 95
“ “ “ 1822,	.	.	.	60,087 87
“ “ “ 1823,	.	.	.	55,758 94
“ “ “ 1824,	.	.	.	47,483 58
“ “ “ 1825,	.	.	.	55,716 18
“ “ “ 1826,	.	.	.	61,616 25
“ “ “ 1827,	.	.	.	88,341 89
“ “ “ 1828,	.	.	.	102,009 64
“ “ “ 1829,	.	.	.	106,928 26
“ “ “ 1830,	.	.	.	83,019 37
“ “ “ 1831,	.	.	.	100,934 09
“ “ “ 1832,	.	.	.	130,574 12
“ “ “ 1833,	.	.	.	145,847 77
“ “ “ 1834,	.	.	.	152,386 10
“ “ July 31, 1835,	.	.	.	163,340 19
“ “ “ 1836,	.	.	.	176,232 15
“ “ “ 1837,	.	.	.	252,076 55
“ “ “ 1838,	.	.	.	236,170 98
“ “ “ 1839,	.	.	.	244,169 82
“ “ “ 1840,	.	.	.	241,691 04
“ “ “ 1841,	.	.	.	235,189 30
“ “ “ 1842,	.	.	.	318,396 53
“ “ “ 1843,	.	.	.	244,254 43
“ “ “ 1844,	.	.	.	236,394 37
“ “ “ 1845,	.	.	.	255,112 96
“ “ “ 1846,	.	.	.	262,073 55
“ “ “ 1847,	.	.	.	211,402 76
“ “ “ 1848,	.	.	.	254,056 46
“ “ “ 1849,	.	.	.	291,705 27

APPENDIX.

REPORT OF THE ARMENIAN MISSION ON THE SUPPORT OF NATIVE PASTORS, AND TOPICS CONNECTED THEREWITH.

[See Report, p. 111.]

IN consequence of the extension which God has been pleased to give his work in this empire, the new and interesting relation of church and pastor has arisen, involving high responsibilities on the part of all who are connected with the advancement of this work. The direct preaching of the gospel is the chosen means for the evangelization of the world, and nothing involves a higher responsibility than the introduction of the gospel ministry into an unevangelized, or partially evangelized community. If that ministry, and the churches under its care, be established on a truly apostolic basis, and commence their work in apostolic faith and zeal, we may confidently expect a speedy and permanent triumph of the truth. But if, disregarding the experience of the church in past times, this chief instrumentality of the world's conversion be based upon erroneous principles, the triumph of the truth will be delayed, or its progress be unsteady and diseased.

Having given to this subject our most prayerful attention, we are convinced that the following plain and fundamental principles must be adhered to, in the intercourse and mutual relations of Pastors, Churches and Missionaries.

I. The relation of pastor and people involves a most affectionate and intimate union *for the work of Christ*.—In this work, no one liveth to himself, and no one dieth to himself, but all live and die for Christ. The pastor is not to seek his own personal ease, safety or comfort, but should be willing “to spend and be spent,” in his Master's work, and to endure hardness as a good soldier of Christ. But the people, also, are bound to have the same degree of consecration to the work of Christ, which the pastor has. There are not two kinds of Christianity, one for the pastor, and another for the people. The apostle Peter says to Christians generally, “Ye are a chosen generation, a royal priesthood, that ye should show forth the praises of him who hath called you out of darkness into his marvelous light.”

There is necessarily an apparent, but not a real difference between the consecration of the pastor and the people. His whole time is given directly to the work; theirs is given mostly to worldly affairs. But both should have in view the same object,—the glory of God, in the salvation of souls. Christians in their worldly occupations should remember, that all they have and all they gain is Christ's, and should be used for the advancement of his truth. This will bind the pastor and the people together in one bond. It will establish between them the closest and most endearing relationship, and they will become helpers of each other's faith and charity. This entire devotedness of all that we have to Christ is the only rule of the gospel, the only measure of Christian duty. “Whether ye eat or drink, or whatever ye

do, do all for the glory of God." It is this spirit which will banish all difficulties from the church, and secure constant union and peace.

II. It is the solemn duty of the people to give their pastor a comfortable support.

This is the teaching of the gospel, and for this they should make the most strenuous efforts. "Do ye not know," says St. Paul, "that they which minister about holy things, live of the things of the temple, and they which wait at the altar, are partakers with the altar? Even so hath the Lord ordained, that they who preach the gospel, should live of the gospel." According to the words of our Lord, then, it is a plain duty for the Protestant churches to support their pastors, if they possibly can, although it may subject them to great self-denial. It is their duty to ascertain and decide, all things considered, what support the pastor should receive, and then to make every effort to furnish that support themselves. If they are actually unable to furnish it, they may seek assistance from sister churches; but they should always regard this receiving assistance as a calamity to themselves, an obstacle to the progress of the gospel, and a barrier to that intimate union which should always subsist between the pastor and the people. A church cannot long enjoy the blessing of a preached gospel, nor the presence of the Holy Spirit, if she does not regard it as both a privilege and a duty to support her own pastor, and, besides that, engage in the work of sending the gospel to the destitute.

When assistance is sought from sister churches, or from the friends of evangelical truth, it should be the least possible in amount, and should be regarded as only a temporary aid, soon to be withdrawn. For when we ask such aid, we are asking others to help pay our own debts. It is for *us* that our pastor labors. It is to *us* and *our families*, and *friends* and *fellow-citizens*, that he preaches the everlasting gospel; and we are therefore under the strongest obligations to support him ourselves, remembering that those who aid us, have also their own pastors to support, and the gospel to send to all the heathen world.

We cannot but feel the deepest pain, that, in regard to the support of their own gospel ministry, Christians do far less than false religionists do for their priesthood. We have recently witnessed with astonishment the starving Irish, contributing millions of piastres for the splendor and glory of their Pope at Gaeta. When shall we behold evangelical Christians practicing a similar self-denial, and exhibiting a similar zeal for Christ and his church? The Apostle seems to have found the Corinthians in great fault in this matter, and asks, with surprise, and with a tone of reproof, "*Do ye not know*, that they which minister in holy things, live of the things of the temple?" The brethren of the evangelical churches, and all who prefer Protestantism to ritualism, should make great efforts to secure among themselves the entire support of their pastors, lest this reproof of the Apostle should apply to them.

The responsibility of our Protestant brethren in this respect is increased, in consequence of the expectation of the Christian world. The patrons of missions, when they learn that an evangelical church, however poor and weak, has been established on a purely apostolic model, expect that it will soon support all its own institutions, and become itself actively engaged in the further extension of the truth. This is also a reasonable expectation. The kingdom of Christ is like a grain of mustard-seed, whose springing up may be feeble, but its growth is rapid, and it soon acquires strength, not merely for self-support, but for defence and aid to others. It is an expectation not only reasonable in itself, but founded upon experience. Churches, which have been gathered out of heathenism, since our mission in Turkey was established, have cheered and gladdened the whole Christian world by supporting their own pastors, and contributing to the support of the gospel in other places. The same is true of the feeble and newly formed churches among new settlements in America. The Home Missionary Society extends

to them, for a limited time, just so much aid as will barely enable them to have a pastor; but, in a short time, these churches not only cease to receive aid, but begin to aid the Society by which it was itself first aided. We urge you, Brethren, to think of your high responsibilities in this respect. Let every one ask himself, "Am I doing all I ought to do for the support of the preached gospel? Am I denying myself all I ought, and making all the effort I ought, to secure to myself and countrymen this great privilege and blessing? Should this looked for and desired time much longer be delayed, when you will become free and independent churches, supporting all your institutions, a doubt in regard to your faith and zeal, and a feeling of discouragement in regard to the progress of the gospel among you, will pervade the American churches.

III. In consequence of the intimacy of the relation between the pastor and his people, the pastor should in most respects live like those for whom he labors, and who are to give him his support.

His mode of life should not be inferior to that of the generality of his people. Should his people allow it to be so, they would show, not love and honor, but indifference and contempt for the gospel ministry. Nor should his mode of life be much above that of his people in general. It cannot be, without injuring the cause of Christ. If he live far above his people, it will give rise to envy and many other bad feelings among them. It will lead many to think, that the pastor's office is one of worldly ease and of selfish gratification, and it will lead young men to desire it from mere worldly motives. When such a state of things exists, the Holy Spirit will depart; the purity and the unity of the church and ministry will be destroyed; and the adversary of souls will find entrance into the fold of Christ.

Another deplorable result will also follow. The people will naturally be discouraged in their efforts to support their pastor. If poor, they will feel unable to give him the salary, which his mode of life will require. The union of the pastor and the people is such, that it is becoming for him to share in their poverty a part. And when prosperity comes, he should as freely share in their abundance. This has been the natural and necessary course of things in every land, where the gospel has prevailed. There was a period in the history of our native land, when many of the pastors of churches mainly supported themselves by their own labor. They lived in poverty with their people; but they labored in faith, and God sent them prosperity, and they and their people rejoiced in abundance together. And even at the present time, in the newly settled regions of our country, we are acquainted with pious, learned and eloquent pastors, whose poverty does not allow them and their families those comforts and conveniences of life, which their previous mode of living had made almost necessary to their existence. And, generally, the missionaries of the great Home Missionary Society live in poverty, and sometimes even in distress, until their churches, by the blessing of God, are able and willing to give them all which their wants require. This is not because the Society has not a great revenue, but because, on no other principle, could the work of raising up and strengthening feeble churches be carried forward. We would affectionately urge our brethren to examine this subject anew, remembering that they are to live, not unto themselves, but unto Christ and his church. The pastor and people must labor and suffer together, and soon they shall rejoice together. The promise of God standeth sure, and upon this they may rely. They that go forth weeping, bearing precious seed, shall doubtless come again with rejoicing, bringing their sheaves with them. Now, beloved brethren, both pastors and churches, you are together called to this great and difficult work. God has called you to it, and you cannot throw the burden upon others, for it is *your work*. You cannot draw back from it without betraying the cause of your Master. Be resolved to do it, and he will give you strength.

IV. The same principles, which apply to pastors and their churches, apply

also to missionaries, and the churches who send them. Their modes of living should be in accordance with the wishes of those churches, and so far in accordance with their previous habits as shall best conduce to their usefulness and health. The churches do not require them to abandon their citizenship and become *rayahs*; although, if on the whole, it would promote the cause of truth, they would be perfectly ready to do so. Neither do they require their missionaries to change their dress, so as to deny, in external appearance, their nationality. Neither is it desirable for them to change any other social or national habits, or customs, by which health would be endangered, or insidiously undermined. Our relations to the churches at home, and to society here, make it a duty to maintain a position in accordance with our nationality, while in faith and in heart we are one with all who confess Christ. It is not our intention to become burdensome to you, nor to claim from you any part of our support. Should we do so, we should then be under obligation to change our whole mode of life, and we trust we should do it cheefully for Christ's sake. But we are not sent to change any of the modes of life not involving moral wrong, neither to tear down the old nor to introduce the new, in matters of indifference. Our residence with you is to be regarded as temporary, and as soon as the cause of Christ no longer requires our presence here, we shall go wherever he shall call us.

V. Missionaries are under the most solemn responsibility to appropriate the funds of their society to the greatest extension of Christ's kingdom.

They receive annually from the society a certain fixed sum, which, after having once been decided upon for the year, the Board itself is unable to increase, although it may be compelled to diminish. The missionaries must distribute this sum among all the objects of missionary labor in Turkey. It is a sum which they can diminish, but cannot increase; and should they incur expenses beyond this fixed amount, they would involve the society in unexpected debt, lose the confidence of the churches, and thus wholly subvert the work in which they are engaged. The missionaries are merely the stewards of this sacred trust. The great Head of the church has opened before them "wide and effectual doors," through which they may convey the words of eternal life to the Armenian nation. With the means at their disposal, it seems impossible to do all which divine Providence seems to be calling upon them to do. In these circumstances, whatever is given to one place, is withheld from another. Should we give to the churches already formed all that it might seem desirable for them to have, we should cease operations every where else. We must send neither colporteurs nor evangelists to Tekir Dag, to Boodarma, to the region about Aintab, to Tokat, Arabkir, Geghi, &c. &c. We must shut up our seminaries and stop our presses, and close all the common schools, just as soon as a few more churches shall be formed, and pastors placed over them, unless these pastors are supported by the churches themselves. Thus success itself would undermine the very foundations of all our operations. The churches then should feel that, in asking assistance, all which they obtain is so much abstracted from the work of sending the gospel to their perishing countrymen. The churches should remember, that in this work they have an equal responsibility with the missionaries. The American Board assists the *churches*, not the *pastors*. With the pastors it has no direct connection. It regards them as officers of the churches, and not as in the employ of the Board. It regards the churches and Protestant communities as entirely responsible for the support of their pastors, and assists them only for the present necessity, and with the confident expectation that the aid will be temporary, and constantly decreasing; that is, that the churches and communities will do more and more, from year to year, for their pastors; and the society will thus be enabled to occupy other fields.

VI. The salaries of pastors are not to be regarded so much *a compensation for labor, as a means of living*.

It is on this principle that the salaries of missionaries vary according to the

place where they reside. Those who reside in Smyrna, receive much less than those in Constantinople; those in Broosa less than those in Smyrna; those in Trebizond less than those in Broosa, etc. Now when one missionary of the Board receives less than half as much as another, it is not because his services are less valuable, but because his circumstances require a less expenditure. The same principles should regulate, to a great extent, the salaries of pastors, though every people is free to give as much as it pleases. The pastors at Constantinople require more than those at other places, only because living is more expensive, and not because their labors are more valuable. For a similar reason, those at a distance from the capital require less. The brethren will easily see the propriety of this rule.

In conclusion, beloved brethren, we assure you, that we sympathize with you in all your trials. Ye are in our hearts to live and to die; and we pray the God of peace to be with you, and to establish you in the holy faith, which he has revealed to you in the gospel, and to make you perfect unto every good word and work. Amen.

REPORT OF THE COMMITTEE OF THE SANDWICH ISLANDS MISSION ON THE SEMINARY AT LAHAINALUNA.

[See Report, p. 198.]

The Committee to whom was referred the subject of the Mission Seminary at Lahainaluna, having taken it into consideration beg leave to remark:—

That, in view of the embarrassed condition of the funds of the Board, and the consequent curtailment of the allowance to this mission, necessarily diminishing its pecuniary ability to sustain the institutions which, under God, it has planted in the land for the propagation of religious truth and sound learning;—in view also of the great principle unanimously recognized by this mission, as well as by the Christian community which sustains it, “that it is the privilege of a people to sustain their own literary and religious institutions, as soon as they are able to do so; and at all times to render such aid as may be in their power, and that it tends to promote their own highest prosperity;”—believing also that, irrespective of the present embarrassed condition of the Board, it is the duty of the Hawaiian people, at the earliest practicable period, to relieve the American churches from the support of their institutions, that their bounty may go to aid the propagation of the gospel in other lands, less favored;—with the strong hope also that, if the Hawaiian Government should assume the support of the seminary as a literary institution devoted to the cultivation of solid learning, essentially the same results would be realized, as if it should still continue to be sustained by the funds of the Board, and remain under the control of the mission:—

They would recommend, subject to the approval of the mission and of the Prudential Committee, that the buildings of the mission seminary at Lahainaluna, together with the dwelling-houses of the teachers, the philosophical apparatus, the library, and all other appurtenances pertaining to the institution, including the lands connected with it, be transferred to the Hawaiian Government; on condition, that the Government shall assume the whole support of the institution, and sustain it as a literary institution devoted to the advancement of sound learning;—and further that it shall not teach, or allow to be taught, any religious doctrine contrary to the evangelical doctrines of the Presbyterian and Congregational Churches of the United States of America, which sustain the American Board of Commissioners for For-

eign Missions, by whom the said Seminary was founded,—as now held and taught by these churches;—and that, in case of the non-fulfillment or violation of these conditions upon which the proposed transfer is made, the whole property transferred, with any additions or improvements upon the premises, shall revert to the mission. In case the mission concur in the above suggestions, the Committee, with the approval of the mission, will lay before the Hawaiian Government, through the Minister of Public Instruction, the following communication.

Honolulu, April 25, 1849.

To the Minister of Public Instruction of the Hawaiian Government.

SIR:—The undersigned, a Committee of the General Meeting of the Mission of the American Board of Commissioners for Foreign Missions at the Sandwich Isles, appointed in reference to the Mission Seminary at Lahainaluna, Maui, beg leave through your Excellency to offer a few remarks respecting that institution, and make some proposals in reference to it to His Majesty's Government for its consideration.

It is well known to His Majesty, and also to most of the members of his Government, that in the year 1831 the mission commenced the establishment of the institution now known as the Mission Seminary of Lahainaluna, Maui, to promote the diffusion of enlightened literature and Christianity throughout the Islands. From that period to the present time, this institution has been unceasingly and anxiously watched over, cherished, and cared for by the mission. No expense or pains, coming within its appropriate means, or power, have been spared to promote its usefulness, or secure the objects of its establishment. Three missionaries have, for a large portion of the time, been devoted to its interests; and two at all times since the two or three first years of its existence. About \$77,000 have been expended for its benefit, including the support of its teachers, and the dwelling-houses erected for their accommodation. We need not point you to the fruits of this cherished institution scattered throughout the Isles, filling various posts of honor and usefulness, both in and out of the Government. They are well known to His Majesty, to the officers of Government, and to none better than to yourself.

This institution has been planted and sustained to the present time, by the American Board of Commissioners for Foreign Missions, from donations given by the American churches for the spread of the gospel in heathen lands. That Board, as we learn by recent intelligence, was, at the close of its last financial year, embarrassed with a debt of \$60,000, incurred in the prosecution of its labors of benevolence and mercy.

As a consequence of its indebtedness, it has been obliged to curtail its expenditures, by diminishing its grants to each one of the missions under its care; and this mission, in common with others, has shared in the general reduction. For this reason, the mission will be unable to carry forward its operations, with the vigor to be desired in all its departments of labor. Some must almost inevitably suffer for want of pecuniary means.

In view of these facts, and believing that under present circumstances the transfer of this institution to the fostering care and patronage of Government will promote the highest interests of the Hawaiian people, we beg leave, through your Excellency, to submit to His Majesty's Government for its consideration the following

PROPOSALS,

Namely, That the Mission of the American Board of Commissioners for Foreign Missions at the Sandwich Isles, acting for and in behalf of the said American Board of Commissioners for Foreign Missions, having its head quarters at Boston, State of Massachusetts, in the United States of America, relinquish all their right, title, and interest, to and in the said seminary build-

ings, located at Lahainaluna, on the isle Maui, and known as the Mission Seminary,—together with all of the dwelling-houses at that station, erected by the mission at the expense of the said American Board of Commissioners for Foreign Missions for the use of the teachers in the said Mission Seminary; also the building erected by the mission as a printing office and bindery; also all lands pertaining to and granted for the use of said Mission Seminary; also all philosophical and other apparatus procured for the use of said Seminary; also the public library of the said institution;

To have and to hold the same forever.—Provided, however,—and this transfer is made upon the express condition,—that the said Hawaiian Government agrees, that the said institution shall be continued at its expense, as an institution *for the cultivation of sound literature and solid science*; and further that it shall not teach, or allow to be taught there any religious tenet or doctrine contrary to those heretofore inculcated by the mission which we represent, a summary of which will be found in the Confession of Faith herein inclosed; and that in case of the non-fulfillment or violation of the conditions upon which this transfer is made, by the said Hawaiian Government, the whole property hereby transferred, and herein before specified, together with any additions and improvements which may have been made upon the premises, and all the rights and privileges hereby conveyed or transferred to the said Hawaiian Government by the said Sandwich Islands Mission, shall revert to the said mission, to have and to hold the same for and in behalf of the American Board of Commissioners for Foreign Missions.

These proposals, if accepted by the Hawaiian Government, shall not have binding force, until they shall have received the sanction of the Prudential Committee of the American Board of Commissioners for Foreign Missions in Boston; and further, should the said Hawaiian Government accept the proposals here presented, and enter forthwith upon the fulfillment of the conditions; and should the said transfer not meet the approbation of the Prudential Committee, the mission, on its part, pledges itself to refund to the said Government any necessary expenses it may have incurred, in carrying on the institution, while the parties are awaiting the ratification or rejection of this transfer by the said Prudential Committee. Provided, however, that moneys shall not have been expended in enlargements or improvements other than what may have been actually necessary to keep the buildings in repair, and carry on the institution. In case of disagreement of the parties, as to the amount proper to be refunded in case of the non-ratification of this conveyance by the Prudential Committee, the sum shall be determined by two arbitrators, one of which shall be chosen by each party, and which arbitrators, in case of disagreement, shall elect a third to decide upon the award.

The foregoing remarks and proposals are respectfully submitted for the consideration of His Majesty's Government, and the mission will feel greatly obliged by an early answer.

We have the honor to be very respectfully, etc.

WILLIAM P. ALEXANDER,	} Committee.
C. B. ANDREWS,	
S. N. CASTLE,	

Office of Public Instruction, April 27th, 1849.

To Rev. William P. Alexander, Rev. C. B. Andrews, and Mr. S. N. Castle.

GENTLEMEN:—I have the honor to acknowledge the receipt of your letter of the 25th inst., proposing, on certain conditions, to transfer the seminary at Lahainaluna to the Government of these islands, and to inform you, that your generous proposal was this day submitted to His Majesty in privy council, and the resolutions inclosed were unanimously adopted with reference thereto.

You will be pleased to inform me at your earliest convenience, whether the several conditions specified in these resolutions are acceded to by the mission; and accept, in the meantime, the acknowledgments of His Majesty's Government for so valuable an offer.

I am, gentlemen, with the highest esteem,

Your humble obedient servant,

RICHARD ARMSTRONG,
Minister of Public Instruction.

RESOLUTIONS OF THE HAWAIIAN GOVERNMENT.

A communication having been received from the Rev. William P. Alexander, Rev. C. B. Andrews, and S. N. Castle, as a Committee of the American Mission on these islands, proposing to transfer the entire property of the seminary at Lahainaluna, Island of Maui, to the Government of the Hawaiian Islands, to be its property forever, on certain specified conditions. Therefore,

Resolved I. That the above proposals be accepted, subject to the ratification of the Legislature. Provided, that in case of the non-fulfillment on the part of the Government of the conditions specified in the letter of the above named gentlemen, it shall be optional with this Government to allow the institution, with all additions and improvements which may have been made upon the premises, and all rights and privileges connected therewith, to revert to the said mission, to be held in behalf of the American Board of Commissioners for Foreign Missions, or to pay the sum of \$15,000; provided also, that in case this Government shall find it expedient to divert this establishment to other purposes than to those of education, it shall be at liberty to do so, on condition that it sustain an institution of like character, and on similar principles, in some other place on the Islands, or pay the sum of \$15,000 to said mission, in behalf of the Mission Board in Boston.

Resolved II. That the sum of \$3,000 be appropriated from the Royal Treasury for the support of said institution for one year, commencing on the 1st day of June next.

Resolved III. That the Minister of Public Instruction be instructed to secure the services of two competent teachers for said seminary, on such terms as to him may seem equitable and proper.

Resolved IV. That the general superintendence of the institution be committed to the Minister of Public Instruction, as in the case of the Royal School, and that it be his duty to make an annual report of the same to the Legislature.

Resolved V. That all lands belonging to the Government in Kaanapali be appropriated to the use of said seminary at Lahainaluna, to be disposed of by the Minister of Public Instruction, in consultation with the King's cabinet, with a view to providing, as far as possible, an annual income for the support of the seminary above named.

Passed in Privy Council, April 27th, 1849.

PREAMBLE AND RESOLUTIONS ADOPTED IN GENERAL MEETING, APRIL 28th, 1849.

Whereas, a letter has been received by this Mission through Messrs. Alexander, Andrews and Castle, a Committee appointed in reference to the Mission Seminary at Lahainaluna, from Mr. Armstrong, His Majesty's Minister of Public Instruction, accompanied by a copy of resolutions, passed by His

Majesty's privy council, on the 27th of April instant, accepting of certain conditional proposals in reference to the said seminary, made by said Committee on behalf of the Mission on the 25th instant; and,

Whereas, His Majesty's Government has been pleased to add certain other proposals, or conditions, to those of the said Committee, made on behalf of the said Sandwich Islands Mission; therefore,

Resolved I. That this Mission, assembled in General Meeting, approve of and accept of the said additional conditions proposed by His Majesty's Government, and that, if further testimonials of conveyance than is found in the correspondence between the said Committee and the said Hawaiian Government be deemed necessary by the Government, the Minister of Public Instruction, or such other officer as shall be deemed proper by His Majesty's Government, be requested to make, or cause to be made out, duplicate copies of the said instrument of conveyance, embracing all the particulars which shall be thought necessary; one of said copies to be retained by the Government, and one to be delivered to this Mission to be deposited in its archives.

Resolved II. That said Committee be instructed to furnish the Minister of Public Instruction with a copy of this preamble and these resolutions, for the use of His Majesty's Government.

Honolulu, April 28th, 1849.

To the Minister of Public Instruction of His Hawaiian Majesty.

SIR:—Your letter of the 27th instant, with certain resolutions of His Majesty's privy council accompanying, in answer to and based upon certain proposals made by the undersigned as Committee on behalf of the American Mission,—through your Excellency to His Majesty's Government respecting the Mission Seminary on the 25th instant,—came to hand last evening.

The said letter and resolutions have been laid before the General Meeting of the Mission for its action; and we are directed to furnish your Excellency, for the use of His Majesty's Government, a copy of the preamble and resolutions adopted on the occasion, which we have the honor to transmit herewith.

We remain, very truly,

Your most obedient servants,

WILLIAM P. ALEXANDER, }
C. B. ANDREWS, } *Committee.*
S. N. CASTLE, }

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